The Outlook

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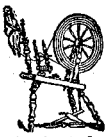

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The Outlook

SATURDAY, FEBRUARY 10, 1906

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Strike Prospects in the Coal Industry

The failure on the part of the Inter-State Joint Conferences of coal operators and mine workers in session at Indianapolis the past several weeks to come to an agreement as to the wages and conditions of employment which are to prevail in the coal industry of many of the States for the scale year following April 1 presents a very serious situation. There still remains a possibility, though slight, that the amicable relations which have existed for the past eight years between the employees and employers in the more important soft-coal fields of the Middle West will not be completely severed, and the country in consequence plunged into a widespread industrial struggle; but from present indications the actual prospect is contrary to the hope expressed. It is true that in 1904 the Inter-State Joint Conference of the central competitive territory adjourned its first meeting without an agreement, presenting somewhat the same situation as the country confronts at present, only to reconvene later and agree upon the terms of a new contract before the old one expired—not, however, before a vote of the mine employees in the States affected was taken upon the issue. Then industrial conditions were regarded by the miners' officials as unpromising, and in consequence, with the indorsement of the members of the union, they accepted a reduction in wages of five and one-half per cent. They claim now that they did so with the understanding that this reduction was to be restored at the following Conference. As the agreement embodying the reduction was for two years, the Conference of the past several weeks is the first held since the wage reduction was accepted. Not only did the representatives of the mine workers demand the restoration of this five and one-half per cent. reduction of two years ago, but they asked for an additional increase of seven per cent., or a total increase in wages for the coming year over those paid the past year of twelve and one-half per cent. Their demands also included the prohibition of the labor of boys under sixteen years of age in and around the mines, an eight-hour day where not now in force, and other concessions too technical for mention here. Moreover, most of them are unimportant, inasmuch as all the demands of the mine workers were lost sight of in the debate over the demand for an increase in wages. Around this principal demand centered practically the entire discussion of the Conference. The operators refused emphatically to grant any demand which carried with it an increase in wages, offering in opposition to the miners' demands that the present wage scale be continued for another year. With these differences clearly marked, the Inter-State Joint Conference of the central competitive fields has adjourned without any agreement, and unless something definite towards this end is accomplished before April 1, the mine workers of western Pennsylvania, Ohio, Indiana, and Illinois will refuse to sell their labor at the present price, and as a result will quit work on that day, thus suspending mining operations throughout these districts. The situation is even more serious. The Inter-State Joint Conference of what is known as the Southwest territory (Missouri, Kansas, Arkansas, Indian Territory, and Texas), meeting in Indianapolis at the same time, has also adjourned without an agreement being entered into. Thus, in nine States, employing over 225,000 mine workers, of which number approximately 175,000 are paid-up members of the United Mine Workers of America, a suspension of soft-coal mining is probable on April 1.

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Add to this number the 75,000 mine workers in six other States in which the State agreement contract also expires on the same date, and we have a total of more than 300,000 soft-coal mine employees who may suspend coal production at the end of next month in fifteen of the more important mining States. Nor does this number include the 150,000 anthracite mine employees whose present arrangement under the award of the Anthracite Coal Strike Commission terminates on March 31. For the present the situation in the hard-coal fields is in the hands of the conference of operators and mine workers which has been called for February 15.

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Where the Responsibility Lies

Thus is presented an industrial situation in the coal fields of the United States never before confronted in this country. Something analogous to it, although on a much smaller scale, was experienced during the several months preceding the great strike of the mine workers in the central competitive and adjoining soft-coal fields inaugurated on July 4, 1897. On that date more than 100,000 coal-mine employees in eleven States suspended mining operations for eight weeks, affecting seriously the coal production of western Pennsylvania, West Virginia, Ohio, Indiana, Illinois, and a part of the anthracite region of Pennsylvania. At that time the actual paid-up membership of the United Mine Workers of America, which organization directed the strike, did not reach 10,000, whereas to-day it exceeds 300,000. At the inauguration of the 1897 strike the treasury of the union was practically empty; to-day the organization has at its immediate command a defense fund amounting to nearly $3,000,000. The 1897 strike was one of the consequences flowing out of the breakdown several years previous of the Inter-State Joint Conference, but it succeeded in restoring this industrial machinery to the central competitive territory. Upon its successful operation since then is to be placed the credit for the continuance of industrial peace in the coal industry of those States, for no strike of any serious proportions has taken place since 1897 in any of the districts governed by the Inter-State Joint Conference. We believe the public welfare demands emphatically that every possible means be resorted to by those having in charge the continuance of this industrial machinery before they permit the present crisis to merge into a still greater one by its breakdown. The consequences are so serious and the responsibility resting upon the leaders of the operators and of the mine workers is so great that a strict accountability will be demanded by the public of those who force upon it, or rather do not prevent it from experiencing, the threatened industrial war. That responsibility cannot be laid upon either party alone. For to affirm that the operators alone are responsible is to insist that they must always pay whatever the miners ask, and to affirm that the miners alone are responsible is to insist that they must always take whatever the operators offer. Neither proposition is true. In a case of this kind, in which no vital principle is involved, but only a question of the proper sharing of the profits of an industry between those engaged in it, where agreement is not possible, arbitration should be resorted to. It is intolerable that the general public should be made to suffer a coal famine because the two partners engaged in the work of coal-mining quarrel over their division of the profits.

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A Labor Union in Contempt

Judge Holdom, of a Chicago court, has fined a Typographical Union for contempt of court, and sentenced two of its members to both fine and imprisonment. A request for jury trial was denied on the ground that "the Court has no doubt about the facts." The question whether an unorganized body (for the Typographical Union is not incorporated) can be punished for contempt because of the conduct of its officials, not specifically described by the body as such, is not even discussed by the Judge. It is a general principle that no person, whether corporate or individual, can be held guilty of a criminal act unless it is brought home to him; and it appears to us that the Judge in this case should either have

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shown that the Union did explicitly authorize the acts of its officers which are adjudged to be in contempt of the injunction granted by the Court, or else he should have pointed out under what conditions a partnership—for as such an unincorporated union must be regarded by the law—can be held criminally responsible for the acts of an official not specifically authorized by the body of which he is an officer. In the case of Franklin Union No. 4 vs. The People, the union was incorporated, and there was evidence showing corporate acts of the union in violation of the injunction. In the present case the union was not incorporated, and we fail to discover in the Judge's opinion any indication of any evidence of organic acts by the union in violation of the injunction granted. The Outlook is of the opinion that no such body should be held guilty of contempt for the illegal conduct of its officers without explicit evidence that this conduct was authorized by the body; and it is also of opinion that in all proceedings for contempt for acts not done in the presence of the court, the accused ought to be entitled by law to demand a jury trial prior to the infliction of any penalty as for a crime. The same judge ought not to be permitted to issue the injunction, try the accused, adjudge him guilty, and determine the sentence.

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Kansas Oil-Producers' Problem

The prediction of The Outlook several months ago that the battle of Kansas against the Standard Oil trust was not won when it adopted drastic legislation is being amply fulfilled in the struggle of the independent refineries for business. Eight such institutions have been established, and five of them are in operation. Their output of refined oil has the advantage of the low freight rates and absence of discrimination, both resulting from the legislation of last winter. These alone, however, as the independent refiners are finding out, do not make large profits. In the first place, the Standard Oil Company quite naturally receives the same rates and sells at the same price, making the retail disposition of independent oil to a considerable extent the result of State pride in its new industries. But Kansas has only a million and a half people; in every town of importance the Standard has a thoroughly equipped system of selling by wagons, and the market left for the independents is by no means sufficient for the upbuilding of a profitable business. When the adjoining States and Territories are sought, what happens? An address just issued by the independent refiners and sent to Commissioner Garfield says that the alliance between the railroads and the Standard, together with the latter's extensive network of pipe-lines, practically limits them to the State boundaries. To prove this they give these instances: Refined oil can be shipped from Chanute, Kansas, to Weber, Kansas, 254 miles, for 10½ cents per 100 pounds; to ship it seven miles farther on the same road, to Superior, Nebraska, changes the rate to 30 cents. There is no change of routing, of cars, or of road, yet the rate is trebled. From Chanute to Kiowa, Kansas, 181 miles, the rate is 9 cents; from Chanute to Alva, Oklahoma, 199 miles, it is 35 cents. The Kansas rates are the result of State legislation, but of course are not operative outside the State lines. "We are hemmed in on all sides," say the refiners; "like prison guards, the railroads and the Standard Oil Company lurk on the borders of the State, gun in hand, ready to call a halt on any man who has the temerity to try to ship his oil, either crude or refined, outside the borders of the State. If we are going to have any independent competition in petroleum worthy the name, we must have a wider market than the State of Kansas."

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The Demand for Federal Aid

Following this address came a meeting of oil-producers at Kansas City to consider ways and means of selling crude oil. The product of the Kansas-Indian Territory field is now over 60,000 barrels a day; the independent refineries take 3,000 barrels; the Standard is buying about 35,000 barrels a day, and already has more than 10,000,000 barrels stored in the territory covered by the conference. Since the attack by the Missouri

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authorities on its organization in that State it has stopped work on a second pipe-line to Whiting, Indiana, from which the producers hoped relief. Oil prices, when the product can be sold at all, are practically the same as last spring, approximately 50 cents a barrel. Under these conditions it is evident that the owner of an oil well or refinery has no flattering prospect, and it is difficult to see how Kansas can add to its statutes in such way as to help matters. Naturally, the producers and refiners turn to the Federal authorities as their only refuge—for they refuse to believe the Standard's excuse that over-production has caused the low prices of oil. Up to this time the Standard has been little affected financially by the Kansas agitation. It has filled its immense tanks with oil at the lowest price ever known in the field, barely enough to pay for pumping it to the surface, and has reduced its cost to Kansas consumers (who are the only ones benefited) by barely the amount of the lessened freight. It has, however, been greatly the loser through public disapproval, and the Kansas strife has set other commonwealths so vigorous an example that, even if the Government does not take drastic action, enough States may join the movement to extend the market of both refined and crude oil to the extent necessary for permanent and satisfactory profit. This is the hope of the producers of the Western field, and they are waiting eagerly for Commissioner Garfield's promised report on the oil industry as a working basis and as an impetus toward effective legislation elsewhere. The facts emphasize the truth that the railroads can make or mar communities and even States as well as individuals, and that industrial liberty depends on some far more effective regulation of freight rates than present laws afford.

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Reform Measures in Pennsylvania

The reform legislation made possible by Governor Pennypacker's call for a special session of the Legislature is in various stages of progress. The repeal of the notorious Ripper Bill has been finally passed and approved by the Governor, and so one bit of iniquitous work of the regular session of 1905 has been undone. This bill transferred the power to appoint the Director of Public Safety and the Director of Public Works from the Mayor to the Council. By its repeal the scandal of divided responsibility has been put to an end. The personal registration bill has been reported out of committee practically as introduced by Mr. Sheatz, who represents the election reform element on the floor of the House. The present prospects indicate that the bill, which is a comprehensive and satisfactory one, will pass. The same forces have prepared and introduced a uniform primary bill (also introduced by Mr. Sheatz), providing for the holding of the primaries of all parties on the same day and under the supervision of the regular election officers. The ballot is furnished by the State, but each elector must ask for the ticket he wishes to vote, and, if challenged, must declare the party he expects to support at the next election. A very satisfactory civil service bill applying to Philadelphia has been introduced at Mayor Weaver's request. In a forceful speech before the legislative committee having the matter in charge Mayor Weaver declared:

> The power which has heretofore been exercised by the Mayor, or those behind the Mayor, has made it possible to build up a great big machine, whose power was not confined to the city of Philadelphia. It is that power that this bill should take away from the Mayor. . . . I think the only way to apply the merit system is to give the Mayor absolute power to establish an absolutely independent Civil Service Commission. As far as I am concerned, I do not care who shall appoint the commissioners, or how they shall serve. I do not care whether this bill is to be operated under me or the next Mayor. I do want a merit system established in Philadelphia that will give every department the best service that can be obtained, absolutely regardless of politics. . . . You talk about having three names certified. What would you think of one thousand men on the eligible list, as was the old custom, and not one being able to be appointed because some other man had the indorsement of forty politicians because he had performed some political service for a political boss, who did not care whether the city of Philadelphia got good service or not?

The prosecution of ballot-box frauds in Philadelphia continues. Last week three

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election officers in the Twenty-sixth Ward were convicted of stealing the regular ballot-box and substituting for it one stuffed to order. The Commonwealth proved that the substituted box was stuffed with ballots which had been previously marked and tied up in packages of ten. The announcement that 195 ballots had been cast was a cue to those in the other room to place that number in the second box. In their haste, however, the conspirators threw in one package too many, making 205 instead of 195. A set of officials from a Fifteenth Ward Division were convicted for falsifying the count at the February, 1905, election. The conviction of these men indicates that the changed frame of mind of the people of Philadelphia on this subject continues.

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Treaties Not Party Measures

In Democratic Senatorial caucus last week Senator Patterson, of Colorado, resenting an attempt to enforce party discipline in opposition to the San Domingo treaty, declared that never before had action on a treaty been made a question of party consideration. This is certainly in accord with reason and justice, and we have not seen any allegation that as to actual historical practice Senator Patterson was in error. The reply made by Senator Culberson avoided entirely the principle involved and attempted to make a special and exceptional case of the San Domingo matter, by asking if there had ever been known "a treaty which departed so far, not only from the tenets of the party, but from the traditions of the country, and one which had been negotiated in such an extraordinary way." It cannot be too positively asserted that international peace and friendly relations must not be endangered by dealing with treaty proposals and obligations as fit subjects for factional, partisan fights in caucus or on the floor of Congress. In the Senate itself Senator Patterson had already declared openly that he was in favor of the President's policy as to San Domingo. Senator Morgan had given a similar intimation, and other Democratic Senators were known to have the like inclination. The caucus was an attempt to bind all Democratic Senators by the two-thirds vote adopted as an authoritative caucus method by the party in the Senate two or three years ago. This was carried through; with only four negative votes the caucus formally resolved that it was the duty of every Democratic Senator to vote against ratification. Later on Senator Patterson introduced a resolution in the Senate declaring that the action of the Democratic caucus, in dictating to Senators how they should vote on the San Domingo treaty, was a plain violation of the spirit and intent of the Constitution of the United States. It remains to be seen whether the five Democratic votes necessary, according to the general estimate, to insure the ratification will be cast regardless of caucus tyranny. Press discussion seems to foreshadow the success of the treaty; and Secretary Root's thorough exposition of Domingan complications and of the need of prompt action, before the Senate's Foreign Relations Committee last week, made a decided impression.——We are glad to note that the bill to preserve Niagara Falls by joining with Canada in fixing practical measures of restraint has been favorably reported to the House, and that Mr. Lodge's bill for improvement of the consular service has passed the Senate—a measure already characterized in The Outlook as acceptable only on the "half-loaf" principle, and one that might well be improved in the House with even the faint hope that the Senate might in conference accept such betterment.

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Reprisal, Not Revision

On more than one occasion the American Government has irritated the rest of the world by the establishment of extreme tariffs. America has now a chance to know how it feels. On March 1 the new German high tariff goes into effect. Under its provisions there is an important increase in the rates on various products, notably breadstuffs, for which we have hitherto found a large market in Germany. Exports of manufactures to Germany will also be affected—in the

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growing shoe trade, for instance, the present rates are to be doubled and trebled. By the new tariff, however, minimum rates—which would largely continue our trade on its present basis—are offered to nations giving similar favors. The concessions offered by the Dingley tariff do not, of course, answer for such "similar favors." The German Government, therefore, has been hoping that a treaty of reciprocity might be established between it and the American Government. Concerning this Prince von Bülow, the Imperial Chancellor, said recently:

> We have, naturally, a lively interest to reach a new agreement with the United States, and this wish corresponds not only with the friendly political relations of the two peoples, but also with the economic needs of both. Of course we wish in our new agreement with the United States to maintain the same points of view as those that controlled us in recasting our general commercial relationships and in the new commercial treaties already negotiated. We have, accordingly, drawn our proposals after a careful examination of the German interests affected. Our proposition will, we think, be quite within practicable limits, and certainly we shall approach the American Government with no requests that would injure the vital features of the American economic organism.

The Chancellor's view as to the means for bringing the two nations together in a new trade agreement is that ten tariff experts on either side shall meet for a frank exchange of friendly explanations. It is, of course, always possible to recognize contrary views when the general advantages of real reciprocity are kept in mind. Instead of this, what is proposed by the leaders in Congress? An increase of twenty-five per cent. *over* the Dingley schedules is to be assessed on imports from every country which fails to give to American products most-favored-nation treatment, and a duty of twenty-five per cent. is to be imposed on all imports now on the free list when coming from countries which fail to give their lowest duties to the United States. This is the negation of reciprocity and revision. It is reprisal.

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German State-Owned Railways

The advantages and disadvantages of government ownership of railways as exemplified in Germany are set forth in a popular and interesting way by Mr. Charles Edward Russell in the current number of "Everybody's Magazine." In point of speed American railways are undoubtedly superior, and there is a great deal about the military discipline and excessive formality and rigidness of system in the German management that would seem irksome and absurd to Americans. A most amusing pen-picture, for instance, is given by Mr. Russell of the pompous station-master of "Bomburg-Homburg," with his magnificent uniform and grandiose supervision of the departure of a train. But in the essentials of comfort, cheapness, and convenience there is much to praise in the German roads. Mr. Russell says, "As nothing need be scrimped or stolen to make up dividends on watered stock and fraudulent bonds, the outfit is uniformly good, the roadbeds and track are in excellent condition, and the stations great roomy places, often of elaborate and handsome design." The trains are seldom late, and accidents are almost unknown. Mr. Russell asserts that although the German roads carry nine hundred million passengers a year, almost none meet with accidents, and that in America more people are killed in a week by the railways than in Germany in a year. The cheapness of passenger rates may be judged from the fact that there are fourth-class cars in which the peasantry may travel at the rate of less than a cent a mile. A sleeping-car compartment with two berths closed off by itself, from Berlin to Frankfort, costs only $2.50. There are liberal reductions for round trips, circular tours, and workmen's tickets. Private ownership of railways in Germany has almost passed away since 1871, when the first experiment in this direction was made. To-day twenty-nine out of every thirty-two miles of railway in Germany are owned by Government. Moreover, the business is made to pay. It is computed that the net annual profits of all State-owned railways for ten years have been between five and six per cent. This is just so much taken from the taxes needed to pay Government expenses. The traveler helps pay the taxes, and the contribution even from foreign travelers is no inconsiderable amount. It is certain that

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Germany in acquiring railways was not actuated by the desire of putting into practice any theory of State Socialism, but by the wish to get money to help pay her enormous military and other Government charges. Moreover, as Mr. Russell puts it, "The Government woke up in 1871 to recognize two facts: first, that whoever owns a country's transportation service owns the country; and, second, that it needed the national highway for national use." Prussia took the lead, and at the outset all the objections advanced by opponents of the idea in America were strenuously urged—that it would be a wrongful interference with private rights, that the vested interests of private companies could not be ignored nor purchased cheaply, that widows and orphans who owned railway stock and bonds would suffer. According to the account given by Mr. Russell, all this was overcome by one man—a "man with iron will, unbeatable and unturnable, who kept hammering away until he got what he wanted." Albert von Maybach, of the Prussian Ministry, "went quietly into the stock market and bought the control of one or two railroads. On these he instantly slashed all rates and reached out for all the business." This brought the private companies to terms one by one, and a fair system of compensation was carried out. At present an Imperial Railway Department at Berlin harmonizes and co-ordinates the work of the different roads and enforces uniformity of method and fairness of charges—just as our Inter-State Commerce Commission should do if it had the power. Freight rates are probably a little higher than in America, but the classification is simple, the rates are the same to everybody, and are not changed arbitrarily or through favoritism. To quote once more from Mr. Russell's conclusions: "So far as any outsider can discover, there is no grafting, and assuredly there is no stock juggling, bond juggling, rate juggling, rebates, discriminations, thefts, underbilling, wrong classifications, skin games, and frauds on shippers. Every shipper knows exactly what he pays and what his competitors pay, and the chief plaint of the American shipper is absolutely unknown in Germany." American railways should make such a contrast impossible.

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The Revolution in the Baltic Provinces

The Russian revolution has been particularly devastating in the Baltic provinces. There distress has been the lot of people who are in sympathy with neither the revolutionists nor the autocracy. Generations ago this region was settled by German families, many of them of lordly wealth and station. In the course of the years they have become patriotic Russians, though they have kept their Teutonic blood pure. They comprise the great landowners, soldiers, bankers, merchants, scholars, and rulers of the region. With their loyalty to Russia they have a Teutonic sense of the right to their own traditions, customs, and privileges, and they cling to the German language. They long ago obtained and have until recently preserved inviolate certain concessions which the autocracy has granted to no other portion of the Empire. The university at Dorpat, for instance, has had its own police and court, and its members have not been answerable to the local officials of the Czar. It is these people of German descent, therefore, who have given character to the Baltic provinces. Some of the Czar's most trusted Ministers have always come from this German element, which has been a strong force in the Empire. The Russians proper in these provinces are, as a rule, bureaucrats and officials; the Germans, for the most part, constitute the landed aristocracy, and are still largely imbued with the spirit of feudalism. The Letts, on the other hand, as the Slavic people in that region are called, are generally of the lower classes; they are the peasantry, the small dealers, and the tenantry. It is the Letts who have been engaged in a violent and destructive uprising in the Baltic provinces, and the object of their attack is mainly the Teutonic upper classes. In the meantime this German population has had many of its ancient privileges revoked by the Imperial Government. Its traditions have been violated and its feelings flouted. Even the name of the city of

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Dorpat has been changed to Yuryev. Between the Letts on one side and the autocracy on the other, the people of wealth, cultivation, and high spirit in this part of Russia have been thrust into a condition of misery and helplessness. In the region around Reval they have been driven from their homes, which have been burned and wasted; some of them have lost their lives, and others are crowded into the fortified portion of the city called the Dom, there to face death from hunger and destitution. The Letts now are in turn suffering; for the Imperial Government has been characteristically unfeeling in visiting reprisals upon them. Action has already been taken for the raising of a fund in the United States to relieve the distress among the Germans and the Letts, and the Merchants' Exchange National Bank of New York is acting as the depository and forwarder of contributions. The experience of the Baltic provinces is an illustration of the fearful waste, not only of property, but also of human life, energy, and character, which is the penalty of such a convulsion as that through which Russia is now passing.

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Russian Congresses

Last week two important congresses were held in Russia—one by revolutionists, one by conservatives. The Congress of Revolutionists was held at Imatra, Finland, and lasted two days. Ninety delegates were in attendance, representing the central committees of the Social Democratic Revolutionists, the Peasant League, the Council of Workmen, the Polish Socialists, and the Finnish Revolutionists. The collapse of the December risings had apparently disheartened all except the Poles, who wished to make another immediate attempt. This desire was voted down, and the conference decided to postpone further revolutionary operations until spring, when agrarian troubles are expected to begin again. As to the Duma, or proposed parliament, the Congress thus put itself on record:

> Owing to restricted and unequal suffrage, the arbitrary rule of the satraps of martial law throughout the Empire, and the countless arrests and repressions of the true defenders of political freedom and of the interests of workmen, the latter are able to enter the National Assembly only accidentally and in small numbers. The existence of such a caricature of a National Assembly as a feature of constitutionalism will only serve to interest the autocratic and bureaucratic systems, extend their calamitous rule, help to improve the credit of Europe, and forge new financial chains for the nation.

At Moscow the Congress of Noblemen was held. They demanded (1) a strong power, using sensible measures to suppress revolution and to protect peaceful Russians from violence; (2) the immediate announcement by the Emperor of the date of the convocation of the Duma, not later than April 28; (3) the sacrifice of the dreams of the Poles and other border nationalities to the interests of the whole nation, for Russia is one and indivisible; (4) the maintenance of the inviolability of private property, but (to enable peasants to buy private holdings) the sale of unoccupied Government lands on easy terms, and the establishment of a system of easy credit. Two days later the Emperor showed his heed of the first of the statements regarding land. In receiving a deputation from the Government of the Province of Kursk he said, as reported:

> My brothers, I am most glad to see you. You must know very well that every right of property is sacred to the State. The owner has the same right to his land as you peasants have to yours. Communicate this to your fellows in the villages. In my solicitude for you I do not forget the peasants, whose needs are dear to me, and I will look after them continually, as did my late father. The National Assembly will soon assemble, and, in co-operation with me, discuss the best measures for your relief. Have confidence in me. I will assist you. But I repeat, remember always that right of property is holy and inviolable.

As helping to solve the agrarian problem, the Government is now considering appropriating a huge sum to compensate private owners for land which the Government would like to expropriate for distribution to the peasants. The operation would be accomplished by the Peasants' Bank's purchase of the lands and their sale to the peasantry on the installment plan. The difficulty in all this, of course, is the size of the sum necessary, the impossibility of obtaining it in Russia, and the well-nigh impossibility of

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adding to the already great sums borrowed from abroad and those which must still be borrowed in order to meet the deficiency in the budget.

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Frederick VIII. of Denmark

The Danes have again a "Frederik" on the throne. In the list of Danish kings since 1513 there has been an uninterrupted alternation between the two names Christian and Frederik. Throughout Denmark last week, while Frederick VIII.'s accession was hailed with appropriate satisfaction, sorrow at the death of Christian IX. was, of course, the dominant sentiment. The affecting grief of the members of the remarkably united royal family was reflected everywhere in the little kingdom. From the whole world, too, there came unanimous eulogy, finding expression in the public press of whatever political opinion and in the thousands of despatches sent to the Amalienborg, the palace where the late King died. Family services had already been held over his body. The interment takes place at the cathedral of Roskilde, about twenty miles from Copenhagen, and the ancient capital of Denmark. Once the town had a hundred thousand inhabitants; now it contains only about six thousand. The cathedral shelters the tombs of most of the Danish kings, from the time of Harald I., who died in 987. The bodies of a number of the early monarchs are entombed perpendicularly in the huge columns of the old cathedral, doubtless emphasizing the sentiment that the kings were veritable "pillars of the Church." The Danish crown worthily descends to Frederick VIII., who, in character, ability, and popularity, strikingly resembles his exemplary father. The new King is sixty-three years old. At the age of twenty-six he married Princess Lowisa (Louise), the daughter of Karl XV. of Sweden, the tallest princess in Europe, and at the time of her marriage perhaps the wealthiest, as inheriting the property of her mother, a sister of the late King of Holland. The King and Queen have eight children. The eldest is Prince Christian, now Crown Prince, who married the beautiful Princess "Adiny"—as she is affectionately called—or Alexandrine of Mecklenburg-Schwerin. The King's second son, Prince Karl, is now Haakon VII., King of Norway. Prior to the proclamation of his accession King Frederick held a council of state, at which the Ministers tendered their resignations and were requested to retain their posts. Afterward the new ruler, surrounded by the princes, received the Cabinet Ministers, the presidents of the Landsthing and the Folkething—the two houses of the Danish Riksdag, or Parliament—and the chief court, civil, and military officers. Then the Premier, Jens Christian Christiansen, stepped out on the balcony of the palace and shouted to the throng of fifty thousand people below, "His Majesty King Christian IX. is dead! Long live his Majesty King Frederick VIII.!" Hurrahs broke from the crowd, the flags on all the public buildings were run up, and a royal salute thundered from the city's forts. The King then appeared on the balcony and addressed his people as follows:

> Our old King, my dearly beloved father, has closed his eyes. He fell asleep peacefully and calmly, having faithfully discharged his royal duties to the last. In taking over the heavy heritage placed on my shoulders, I cherish the confident hope, and offer a sincere prayer, that the Almighty may grant me strength and happiness to carry on the government in the spirit of my dearly beloved father, and that I may have the good fortune to reach an understanding with the people and their chosen representatives on all that tends to the good of the people and the happiness of our beloved fatherland. Let us join in the cry, "Long live the fatherland!"

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The Chinese Army

There may not be so much talk about partitioning China if future military reviews there continue to mark such progress as did the one recently held near the city of Hosien. The scheme of the maneuvers was the assumed invasion of the metropolitan province of Chili by a southern force from the province of Shantung. During the entire maneuvers some thirty thousand men—three-quarters of the Northern Army—were engaged: the final parade showed 20,000 infantry, 1,200 cavalry, 1,300 artillery, with 120 field and mountain guns, and, finally, 1,100 engineers. The infantry

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was armed with Mauser magazine rifles of the 1888 pattern, with a short dagger bayonet, many having been made at the Chinese arsenal at Hanyang. The cavalry was armed with Mauser carbines and swords; the men were mounted on Mongolian ponies, which, though small, were in good condition; the saddlery and accouterments were bad and the men had no spurs. The Chinese cavalry is proportionately much weaker than the infantry, and years will be required to perfect it. On the invitation of the Imperial authorities, thirty officers, representing foreign armies, attended the maneuvers. These guests sharply criticised the generalship displayed; for instance, the absence of proper support for the artillery, which they thought was injudiciously placed. But the foreign officers gave abundant praise for the control of the troops and the steadiness of discipline exhibited, the latter bearing favorable comparison with that of European troops. For example, an observer, while riding behind some of the Chinese soldiers lying in cover, noticed that not one turned his head from attention to his work. Even the very critical correspondent of the London "Times" remarks in that paper: "Better fire discipline could scarcely be conceived. The manner in which the drivers handled their teams and brought the guns out of line one by one was a sight for gods." He adds that the commissariat arrangements were admirable. All this may be said to be the creation of the past four years, and is due to the genius of Yuan-Shi-Kai, Viceroy of the Province of Chili, probably the most influential man in China to-day. There was a time, not so far back either, when the appearance of Chinese troops meant mostly a display of banners and parasols. But those military experts present at the recent maneuvers who were familiar with military conditions in China even five years ago were astonished at the revelation of military efficiency, especially in the infantry. Progress in that branch of the service is not astonishing, however, when it is remembered that under Gordon the Chinese marched with seeming tirelessness and fought with courage. From such material Yuan-Shi-Kai has created a provincial army which will be the nucleus of an imperial military reorganization.

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Foreign Aid

In the task of building up an army in China the great need is not men but officers. In consequence, Yuan-Shi-Kai and the other viceroys who have imitated him have obtained officers from Japan; the troops already give many evidences of Japanese training. But China needs something besides officers; she needs the Japanese *samurai* spirit—that military tradition which has made Japan an incredibly easy victor, first over China and now over Russia. China has now to overcome the opinions which for centuries have caused the profession of arms to be a little esteemed one. Consequently ambitious young men have shunned it. They can hardly do so in the future, now that the Government has established military colleges at many of the capitals of the eighteen provinces. Americans have a peculiar interest in the military college at Ngangking, the capital of the province of Nganhwei, for its students and those of the training camp are treated free at the clinic of the American St. James's Hospital. In addition, a year ago Dr. MacWillie, in charge of the hospital, offered to Commander Tan, of the military college, to train an ambulance corps. The offer was eagerly accepted. Twenty-four men were thereupon taught by regular lectures and given practical experience at our hospital clinics. The course included instruction in the treatment of wounds and fractures, in asepsis, in bandaging, and in the handling of stretchers. The Chinese were not long in attaining creditable proficiency. This ambulance corps was the first ever organized in the Chinese army. It marked a new and definite departure in the Empire's annals, not only of militarism but of humanity. In these times of anti-American feeling in China, due largely to our harsh application of the Exclusion Act, it is a satisfaction to know that in the Chinese army itself—the outward expression of an awakened nationalism—American influence of another and better kind has made itself felt.

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A Significant Dinner

Last week the Protestant Missionary Boards united in giving in New York a dinner to the Chinese Commissioners. Something over five hundred guests were present, and more would have been there if they could have been accommodated. The event was doubly notable. Fifty years ago the Christian churches would certainly not have offered this honor to representatives of a pagan nation, and probably the pagan representatives would not have accepted the dinner, if offered. Missionary service has educated both Christians and pagans. The Jews in the first century looked upon pagans with commingled hatred and contempt. They would fellowship no pagan unless he were "born again" and became a Jew. When they commended a Roman centurion, it was not for his value as a man, but because "he hath built us a synagogue." Jesus Christ inculcated a different spirit. He commended the centurion for his spiritual worth. Paul, first to catch his Master's spirit, told the idol-worshipers at Athens that they were the offspring of God and that their idol-worship was a praiseworthy seeking after God; and Peter was explicitly taught in a vision that he was not to refuse to eat with pagan commissioners. These two tendencies—the Jewish and the Christian—have contended in the Church ever since; and the dinner to the Chinese Commissioners is a striking evidence that the Christian spirit of fellowship with pagan peoples at last dominates in the Christian Church. Nor is the testimony of the Chinese Commissioners to the value of Christian missions, as measured by Chinese standards, less remarkable. Witness this extract from the address of the Viceroy Tuan:

> We take pleasure this evening in bearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the Empire. They have rendered inestimable service to China by the laborious task of translating into the Chinese language religious and scientific works of the West. They help us to bring happiness and comfort to the poor and the suffering by the establishment of hospitals and schools. The awakening of China, which now seems to be at hand, may be traced in no small measure to the hand of the missionary. For this service you will find China not ungrateful.

Protestant missionary work in China has not created Chinese prejudice against America; but it has done much to counteract the hostility excited, not unjustly, by some commercial boors abroad and some political boors at home.

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The Achievement of Dr. Rainsford

The resignation of the Rev. William S. Rainsford from the rectorship of St. George's Church, New York, happily does not bring to an end the distinctive work which he there initiated and maintained. For twenty years and more he has brought the power of a vigorous and electric personality to bear upon the lives of thousands of individuals; but he has also organized an idea and embodied it in a church. For over a year Dr. Rainsford has been in Europe; but the church which he has brought to life by teaching it how to spend its life for the community has been doing its work with continued vigor, under the Rev. Hugh Birckhead, his assistant-in-charge, now chosen as his successor. St. George's is as great a monument to a man's faith as could well be imagined. Dr. Rainsford found it decadent; instead of engaging in the business of getting support for it, he set it to work. He made it go into the boarding-houses and tenement-houses; he set it the task of maintaining a trade school; he put before it problem after problem, showed it the way to find the solutions, and then committed to it the labor of working out those solutions in practical, visible form. As a result he has in twenty years built up one of the busiest and one of the richest churches in the land. It is busy in practical work for the good of humanity, it is rich in resources some of which may be measured in money, and others measured only in personal devotion and activity. Dr. Rainsford has now had the wisdom to see the limit of his own strength. The marvel is not that he cannot bear the burden longer, but that he has borne it so long and so erectly. He has set before all the churches of the land an example which they will find it difficult but exhilarating

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to follow. He has preached not only with words, but with deeds, a sermon on the text, "He that loseth his life shall find it;" and he has written that sermon in enduring stone and in still more enduring institutions.

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Reform Needed in Sunday-School Instruction

The Outlook agrees with the "Pilgrim Teacher" in its criticism of the course of study presented by the International Lesson Committee intended to cover the next three years. "This course," says the "Pilgrim Teacher," "seems to us to be a failure, and lacking in the very elements necessary to make such a course succeed. It is simply forty selected passages, brought together without attempt to group the teachings under main heads, and failing to show any real progress of thought. It is not an advanced course in any sense, and seems to us decidedly inferior to the regular lessons, except in this respect—that most of the selections are longer than those assigned in the regular course." The International Committee has never receded from the original idea of making lessons which are texts for conversational sermonets to be preached by lay teachers, male and female, to their pupils. The conception of a systematic graded course in the study of the Bible, pursued along the lines and in accordance with the methods of modern education, is one which they have never perceived, or perceived only to reject. The result is that the International Course is gradually being abandoned, and churches are substituting their own courses or lamely attempting to use the International Course as a basis for systematic study by various supplementary devices. The "Pilgrim Teacher" calls for a radical change in the International Lesson Committee, and we suspect that it is right in thinking that only thus can an international course be secured which will serve the purposes of a real Biblical education. According to the official report, this Committee directs the Bible study of nearly twenty-six millions of people. It should be composed of men who are familiar with modern pedagogic methods and in harmony with the best spirit of the Church of to-day.

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The Nuisance of Noise

Definition by the dictionary shows that a nuisance is that which annoys or injures. The excessive noises of a great modern city do both, and in a majority of cases the nuisance is quite unnecessary and often malicious or willfully perverse. Whenever a citizen has the courage and determination to stand up for the public comfort and rights in such a matter, commendation and assistance should be forthcoming. This is true of the brave fight now being made by Mrs. Isaac L. Rice, of New York City, against the shriekings, in season and out of season, legal and illegal, excessive, repeated, and continuous, from the whistles of tugs and steamboats in the rivers and harbors of the metropolis. Mrs. Rice had an exact record made of the number and length of these blasts in the night, and found that at least twice they exceeded twenty-five hundred. One can imagine the distress caused to sick or wakeful people in hospital or out. Several hospital superintendents have indorsed the attempt to reduce this injurious practice, and have declared positively that serious harm was done to many patients thereby. Dr. Gregory, of Bellevue Hospital, for instance, points out that often an hour's sleep to a delirious patient may mean life, and that its disturbance by shrill or hoarse or incessant whistles may mean death. Mrs. Rice has also gathered abundant proof that most of this noise is unnecessary and some of it illegal. Why, for example, should an insignificant tug carry an enormous whistle with a steam pressure of two hundred pounds? Why should tugboat masters be allowed to call their absent crews or wake up stevedores on a wharf by midnight screaming from the middle of the river? Why should tugboat captains be allowed to gratify their idea of sportiveness and sociability by "tooting" without visible cause, so that an Albany boat captain declares that eighty per cent. of the whistling is sheer rowdyism? The extent of the evil and urgent need of reform have been proved abundantly by Mrs. Rice's investigations, and, indeed,

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are matter of general knowledge. But when the question comes up as to whom we should look for remedy, inaction and indifference are met. The United States Government, although it has control over navigable waters, appears not to possess the right to regulate steam whistles; the Police Department refers complaints to the Board of Health; the Board of Health is spending all its appropriations in other ways. So nerves continue to be shattered, sleep to be made impossible, suffering of sick people to be unrelieved. Ultimately this will be seen to be part of a larger question of municipal comfort and health, and all wearing and nerve-racking noise will be obviated or reduced to a minimum.

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"The Pipe of Desire"

What may be termed an experiment in the music-drama form is the "Pipe of Desire," performed in Boston last week. It is called an opera; it is rather an imaginative portrayal, in verse, acting, and music, of a very human experience. A peasant, Iolan, who has earned his home "by the might of his strong arm," encounters on the eve of his wedding a company of friendly elves. Contrary to the ancient law, they permit themselves to be seen by him. At their demand the Old-One, their king, plays against his will on the magic pipe for them to dance. Iolan, amused, laughs at the king and the pipe; he boasts of his strength and of the money he has earned; in requital, he is made to dance by the magic of the pipe. Then, in spite of warning, he seizes in self-confidence the pipe himself, and plays upon it; and the music rouses in him a desire for his betrothed. His cries for her bring her to him; but her feverish journey over rocks, through thorn bushes, across icy streams, ends with her death in his arms. Iolan, in his rage of grief, hurls away his money and curses God:

"Where is this God?
Where dwelleth He?
For I would take Him in my hands
And throttle Him.
You God, if you have heard me on my knees
Give thanks for every pittance
Won by reeking toil,
See, as I hurl the gold you've turned to lead
Back in your mocking face,
And hear me curse you!
No, fool, there is no God,
And—I am all alone."

Then the Old-One speaks:

"There is a God whose laws unchanging
No man may hope to disobey.
Upon His Pipe you blew your one desire,
Forced your own will upon the ordained way.
Man has his will,
Man pays the penalty."

All that he had won now become worthless in his hands, Iolan, humbled, confesses his willfulness and dies, while the elves in the forest chant, "All is not amiss—nothing is wasted." Both the author of the text, Mr. G. E. Barton, a Boston architect, and the composer of the music, Mr. Frederick S. Converse, who is Assistant Professor of Music at Harvard, are Americans. Their joint work is American in the freedom of its structure; and in symbolizing lawless strength and the Nemesis which follows the lawless use of strength is peculiarly applicable to America. Mr. Converse has given this theme a setting of genuinely dramatic music. He has used the Wagnerian idiom with its *melos* and its leading motives. If in a single hearing the music does not seem to be marked by a distinct style which is recognizable as the composer's own, it is by no means marked by the insincerity of mere imitation; it is spontaneous and expressive of the progression of dramatic feeling from beginning to end. Mr. Converse has written what musicians call a good "score." Both orchestrally and vocally it is the work of a man who understands his medium. This was, so far as we know, the first performance in America of a music-drama by a native American composer, and is notable for that if for no other reason. Mr. Walter Damrosch's "Scarlet Letter" was composed and performed in America, but Mr. Damrosch is not a native American. Mr. J. K. Paine's "Azara" is an opera by a native American, but it has not been performed in this country. The "Pipe of Desire," moreover, is less an opera and more consistently a music drama than either of these compositions, and also more than either of these displays the spirit of the innovator. It is not likely to prove popular; but it marks

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a point in the development of American music worth recording.

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A Remarkable Bit of Acting

In its own way—and that way may without misapplication of a much-abused word be called unique—Mr. Henry de Vries's impersonations in the play "A Case of Arson," which has now been seen for some weeks in New York City, form a notable piece of acting. When one is told that this actor presents in his own person seven different characters, as unalike as can be imagined, and that these succeed one another on the stage with intervals of less than a minute, one exclaims, "Oh, yes! a remarkable *tour de force*, a clever example of the 'lightning change' act familiar to the variety stage." But this is very far from the mark. Not only are the seven men distinct as regards appearance—costume, height, size, hair, and the like—and not only does each in facial expression seem individual and consistent with the part played, but the characters are rendered with artistic sincerity and with convincing force. Were they to follow one another at intervals of half an hour instead of half a minute, they would still be honest and vivid acting. The main situation of the play has real emotional power and holds one in its grip somewhat as did that of Irving's "Matthias" in "The Bells." Two brothers, suspected of collusion in the burning of a tobacco factory owned by one of them whose little daughter has perished in the building, are brought before the magistrate for examination, and after them five other witnesses. The timid and weak-minded brother who tries to screen the guilty man, and the defiant, passionate culprit who is half-crazed by his child's unforeseen death, yet struggles against the net of evidence skillfully drawn about him until at last he is forced to confess the crime, and breaks down in remorseful anguish, are character-creations worthy of any stage or any authorship. The play has the disadvantage of being too brief for an evening's entertainment and of being preceded by a silly and rather vulgar farce, but in itself it is one of the most artistic dramatic achievements of the season, and Mr. de Vries in it shows that he has qualities that belong to a great actor.

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Morocco

Last week's session of the international conference at Algeciras, Spain, concerning Morocco, was important in freeing the Conference from most of the minor questions before it. The Conference now finds itself facing the graver issue which caused the serious strain last summer in the relations between France and Germany. The question is, Who shall control the Moroccan police? France objects to an international control; Germany objects to French control, which, according to France, is necessary, owing to the troubles constantly arising by reason of the long Franco-Algerian frontier.

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Church and State in France

By the operation of the new law the State assumes a certain control of ecclesiastical buildings in France. The riots in the churches last week in Paris call renewed attention to the great historical event last year in France, the separation of Church and State—a larger historic event, in our opinion, than a change in the form of government.

Any deplorable lack of tact or ridiculous excess of zeal on the part of Government agents can hardly detract from the great fact that last year France found herself at a turning-point in her intellectual, moral, and religious evolution. In decreeing the separation of Church and State, the French Parliament only confirmed this condition of fact and sought a corresponding *modus vivendi*. This was the reason for the surprisingly calm tone of the debate in Parliament over the Government's measure. Had parliamentarians been in advance of public opinion, the debate would certainly have been an excited one. But the often excitable members of the Chamber of Deputies and of the Senate followed the discussion for the most part with tranquil attention, regarding that discussion as practically a register of what had already been decided by the people at large.

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Yet that discussion concerned a more solemn question of conscience to the French people than any which they had been called upon to answer since 1789, that other year of deliverance. For more than a century from 1801 the French Government had enjoyed the right of nominating Roman Catholic priests to the bishoprics of France in return for the assurance of financial support. The Government also lent such support to Protestant churches and to Jewish synagogues. The main differences which arose in regard to State support had to do, naturally, with the Roman Catholic Church, since the overwhelming majority of the French people belong nominally to that communion. If the State has only just now formally denounced the Concordat with the Vatican, the actions of some of the representatives of the Roman Catholic Church in France have long indicated what was coming. Ever since the establishment of the present Republic, troops for an assault on that form of government have come from Roman Catholic ranks, particularly from the monastic orders. The members of many of these orders are not only conservatives in politics, but violent reactionaries, ready to enroll themselves under any banner so long as it promised to deliver the country from a detested democratic régime. Even the praiseworthy intervention of that broad-minded statesman, Leo XIII., had a result in many ways diametrically opposed to that which the Pope desired. Of course there are many loyal, liberal Roman Catholics in France, whether belonging to the clergy or the laity, who never dream of addressing themselves to Church authorities except on matters religious; but there are others who act otherwise, moving blindly along the grooves of the narrow, century-old tradition which makes religion not only a spiritual but also a political power. Such Roman Catholics in France, as elsewhere on the Continent, are called Clericals. Years ago Gambetta truly warned his country: "Clericalism! There is your enemy!" The events since Gambetta's death have impressively justified his opinion then so urgently expressed.

The fruits of Clericalism in France have been especially seen in our time in the year-long, scandalous negation of justice in the Dreyfus case, in the absurd imposition on a credulous public of a Léo Taxil with his crusade against the Freemasons, in the astounding circulation of that scurrilous sheet "La Croix," and, above all, in the treasonable enterprises of the monastic order of the Assumptionists against the very life of the State. These were followed by a quarrel concerning the right of nomination for vacant sees and of the duty of recalcitrant bishops to the State, events not so much noted by the public as were those of which mention has just been made, but which brought home to the consciences of many of the faithful—whether to Church or State—the question of the proper supremacy of one and the other. This question was both political and religious, as will be readily seen, but it is an error to see only politics in its solution, despite the fact that certain prominent French politicians are boasting that they provoked the crisis which has resulted in the rupture of the Concordat. Such politicians are, as M. Paul Sabatier says in his just published volume,[1] like a child who one year plants seed and the next points to giant forest trees as the fruit of that seed. This may be accepted as the view of not only a foremost French Protestant, but also of a man of larger mold. For the author of the standard Life of St. Francis of Assisi belongs emphatically to the Church universal. A sturdy Protestant, his is so large a creed that it includes a real reverence for the many benefits which the Roman Catholic Church has conferred, and for the other great men besides St. Francis whom she has inspired. Hence it is that liberal Roman Catholics of our day delight to do him honor.

M. Sabatier carefully entitles his work, not "The Separation of Church and State" in France, but "The Separation of the Churches and the State." The separation, as voted last year, has proportionately as much to do with Protestants and Jews as with Catholics; in the

[1] *La Séparation des Eglises et de l'Etat.* Par Paul Sabatier. Librairie Fishbacher, Paris.

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opinion of many Protestants, the new law works greater injustice to their own communion than it does to the Catholic. With the history of the improper practices of the monastic and teaching orders fresh in mind, M. Sabatier justly protests that if there were only Protestant churches and Jewish synagogues in France, the question of separation between the churches and the State would not have imposed itself so soon. However, as he adds, in twenty years or in fifty years the problem would have arisen just the same, and have been solved in the same way. For, with all due credit to the waves of feeling provoked by particular acts, such as the Dreyfus injustice, the rupture with the churches was, we believe, in its ultimate analysis, the normal and necessary outcome of democratic laicization.

Again, coincidentally with the above, Roman Catholic internal growth in the direction of free thought should be noted. The shameful record of the Assumptionists and the other traitors to the body politic does not, of course, constitute the record of the Roman Catholic Church in France. Despite such misrepresentation, there exists in France not only a loyalty to the Government on the part of most Roman Catholic priests, but also a growing spiritual breadth, seen, perhaps, more than anywhere else in the circulation of the works of the erudite and liberal Abbé Loisy—even if his books are not addressed to the great public. Though almost a Protestant, this priest remains a Catholic, yet he may be said to have reconquered the liberty of exegetical teaching. He has been followed by such men as Canon Chevalier, Monsignor Duchesne, and Abbé Houtin. Such ecclesiastics are as far from orthodox Clericalism as from the extremes of Calvinism. But, in M. Sabatier's opinion and in ours, their appearance marks the end of one kind of Catholicism and the beginning of another. This is borne in upon us more than ever when another of their followers, M. Le Roy, writes:

> No authority can make me find, or prevent me from finding, that a certain reasoning is solid or weak; above all, whether a certain notion shall or shall not appeal to my common sense. I say not only that it has not this right, but that the thing is radically impossible; for it is I who think, and not the authority which thinks for me. Against this fact nothing can prevail.

Thus, to-day in the Roman Catholic Church in France there are two Catholicisms—that of yesterday and that of to-morrow. The abolition of the Concordat marks, we hope, the end of Clericalism, or the Catholicism of yesterday, even if we shall still see certain sporadic explosions of fanaticism. The Catholicism of to-morrow, as M. Sabatier prophesies, will, we believe, seek more and more an alliance both with democracy and with free thought—indeed, we have already seen notable open, mutual, friendly discussions assuring this tendency. Though the new Catholicism may not resemble the old any more than the butterfly resembles the chrysalis, it will be the old, after all, in the sense of One who said, "I came not to destroy, but to fulfill."

❀

Is Railway Rate Regulation Constitutional?

Now that public opinion has unmistakably crystallized in favor of rate regulation by Congress, the opponents of Governmental interference have thrown up a second line of defense—namely, that such rate regulation is unconstitutional. The unconstitutionality is urged on two grounds: first, that the Constitution confers on Congress no power to bring inter-State traffic under any such regulation as is proposed; and, second, that, if it has such power, it must exercise it directly—it cannot delegate the power to a Railway Commission.

The United States Constitution provides that Congress shall have power "to regulate commerce with foreign nations and among the several States and with the Indian tribes." It is under this general provision that the bill now before Congress for the regulation of inter-State commerce has been drawn. But it is contended that this general provision confers on Congress no power to enact such a law. This position, carelessly assumed without argument by certain of the daily journals, is presented

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with historical and legal arguments in its support by Mr. E. Parmalee Prentice in the January "Harvard Review." He contends (1) that this "power to regulate commerce was not given as an indefinite jurisdiction, but was intended as a specific authority to effect certain well-understood ends," such as to raise revenue by Federal taxation and to prevent vexatious interference with inter-State commerce by State regulations; and (2) that the Fifth Amendment to the Constitution, providing that no person shall "be deprived of life, liberty, or property without due process of law," prohibits Congress from interfering with the commercial liberty of the person, whether individual or corporate, except for—he does not specify the exceptions, but let us say except for such purposes as the raising of revenue or the prohibition of vexatious interference with commercial liberty. An instance of the latter is furnished by the charges, reported elsewhere in this issue, preferred by the Kansas oil refineries against the railroads passing through Kansas, that they have purposely adjusted their freight rates so as to prevent Kansas refineries from selling oil outside the State. Without attempting here to summarize Mr. Prentice's argument, we may state his conclusions in his own words, thus:

> The right to engage in inter-State commerce is part of the inalienable liberty which, according to the philosophy of that time (1787), has a higher source than the Constitution itself, and whose protection is one of the chief purposes for which government is instituted.

Or, again:

> The right to engage in commerce is, then, part of the liberty derived from the States which neither the United States nor the States may deny. There is no process of law by which the right may be taken. As the right is derived from State law, it belongs to those to whom the State gives it, whether citizen, alien, or corporation.

He even goes so far as to affirm that the provision of the Constitution that "no tax or duty shall be laid on articles exported from any State" "should forbid taxation of inter-State transportation," though he admits that on this point the practically uniform course of all the later decisions of the Supreme Court of the United States is opposed to his contention. He regards transportation from one State to another State as exportation, whereas the Supreme Court regards only transportation to a foreign country as exportation. On this point the decision of the United States Supreme Court is final. (Woodruff vs. Parham, Thayer's Cases on Constitutional Law, p. 1922.)

And it is equally final upon the general point that the authority of the Congress over inter-State commerce is the ultimate authority, and is subject only to those limitations which either the explicit provisions of the Constitution or its necessary implications put upon the exercise of that power. "This power," said Chief Justice Marshall, in the famous case of Gibbons vs. Ogden (1824), "like all others vested in Congress, is complete in itself, may be exercised to its utmost extent, and acknowledges no limitations other than are prescribed in the Constitution. . . . The power over commerce with foreign nations, and among the several States, is vested in Congress as absolutely as it would be in a single government, having in its constitution the same restrictions on the exercise of the power as are found in the Constitution of the United States." Sixty-three years later Mr. Justice Bradley (Robbins vs. Shelby Co., etc., 120 U. S., Thayer's Cases on Constitutional Law, 2056), for the Court, reaffirmed the same principle in language equally explicit: "In the matter of inter-State commerce the United States are but one country, and are and must be subject to one system of regulations." In view of these decisions by the Supreme Court of the United States, the notion that the powers of Congress over inter-State commerce are limited to specific objects, such as the raising of revenue, or the prevention of restrictions by the States, may be dismissed as a purely academic proposition. Whether those powers should have been so limited or not it is not important to consider. The Supreme Court has decided that they are not so limited.

Furthermore, certain specific declarations of the United States Supreme Court are of value as showing what the Con-

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gress can do and what the States cannot do in the matter of inter-State commerce. Thus, Congress can give a franchise to an inter-State railroad and the State cannot tax such a franchise (California vs. Pacific Railroad Company, 127 U. S.); impliedly it can levy a tax on goods transported from one State to another, for the State cannot levy such a tax, because to do so would be to usurp the power of Congress to regulate inter-State commerce (Reading Railroad Company vs. Pennsylvania, 15 Wall, U. S.); under its power to regulate commerce it can "without doubt provide for granting coasting licenses, licenses to pilots, licenses to trade with Indians, and any other licenses necessary or proper for the exercise of that great and extensive power" (License Tax Cases, Thayer's Cases on Constitutional Law, p. 1276).

The Outlook does not question that the liberty safeguarded by the Constitution includes industrial liberty, nor that the right to engage in inter-State commerce is a right which the Congress cannot arbitrarily deny to the citizens of the country. But this right must be exercised subject to such regulations, general in their character, as are intended to promote the public welfare. Congress can create inter-State commerce railroads and exempt their franchise from State taxation; it can require any person, whether corporate or individual, to take out a license as a condition precedent to engaging in such inter-State commerce, as it requires coasting vessels to do; it can protect its citizens from unjust or unequal freight charges which interfere with the free and untrammeled carrying on of the inter-State commerce. In short, it can exercise all the power which any government can exercise in providing such regulations for inter-State commerce as may in its judgment be necessary for the general welfare, provided its regulations are not in violation of explicit provisions or necessary implications of the Constitution.

Whatever powers any theorist harking back to the time of Thomas Jefferson may think Congress ought to possess, Congress does, in fact, possess those powers which the Supreme Court has declared that the Constitution confers upon it; and they are entirely ample for all the purposes of any legislation at present proposed. How far those powers can be delegated to a Commission is a more difficult question and one which we reserve for future consideration.

❀

The Recovery of Faith

When I was a boy, I was quite religiously inclined. I believed everything in the Bible from Genesis to Revelation. It was the source of all my strength, comfort, and inspiration; and by obeying the precepts and injunctions of it I expected to be justified and saved. Jesus Christ, to me, was a living reality, a being whom I believed had actually come from heaven, was crucified, and rose from the dead, and who sat on the right hand of God, making intercession for all his followers here below. God was One to whom I regularly prayed, and with whom I communed as with a personal friend. When I sinned I fell upon my knees and tremblingly begged his forgiveness; a being, of human attributes, whom I feared and loved, and who had the power to raise me up or strike me dead. All these things were not myths, nor even matters of faith alone. I believed in them as much as I believed in my own existence. And from this faith came a joy, even the memory of which is enough to make life worth living. Whether my faith was false, or whether from reaction, I became a blatant and reviling infidel. Having an ear attuned to the harmony and melody of beautiful language, and especially of prose-poetry, I was attracted by the rhetoric of Ingersoll. His sophistry did not influence me much, but it led me to other works which did. Influenced more by form than substance, I read and re-read the pompous and stately language of the famous sixteenth and seventeenth chapters of Gibbon's "Roman Empire," which shook my faith in the authenticity of the Gospels. From Gibbon I passed to Darwin, Huxley, Wallace, Haeckel, and the materialists, whose conclusions, I foolishly believed, completely upset and destroyed all reality in revelation, and took away all my remaining faith in the Bible, Jesus Christ, or God. I am glad to say, however, that the faith of my younger days had left such an imperious influence upon my soul that, while I professed myself an infidel, I was still unsatisfied; and after groping in the dark for two or three years, I finally became convinced that I was wrong. I believe the Bible to be the Word of God, but not with the warmth and feeling with which I used to believe it. I believe in Jesus Christ, but he is to me merely a historical personage, who means but little more to me than Plato or Aristotle. I believe in the existence of God, but this belief is purely

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intellectual. It has no more influence over my life than the belief in the law of gravitation. He is a vague abstraction whom I neither fear nor love. My mind, from reading works of science, has become so analytical and dissecting, even in matters of faith, that I even criticise the grammar and logic of prayers. All this I regard as a misfortune. I crave for the faith of my boyhood days; I have struggled for it; on my knees I have begged and implored for it, but it has not come. * *

This pathetic letter portrays a common experience. But the longing it expresses can never be satisfied. It is but the old cry in a new form, "I would I were a boy again," and the man never can be a boy again. We cannot go back; we must go forward. It is as impossible to recover the lost faith of one's childhood as to recover the lost joys and hopes and loves.

The joys of childhood can never return to the mature man. In the Christmas just past the father and mother had their Christmas joy no less than did their children; but it was not the same. The eager expectation, the bubbling merriment, the ecstasy of delight in the new possession—these were impossible to the onlookers. There was both a quieter and a deeper joy, in which were strangely mingled with the reflected gayety of the children the sorrows and joys of the years that are gone. The grandfather who sat down on the floor beside the baby and showed her how to put her new doll to sleep had a deeper joy in the child's possession than she had in her own; but it was not the same.

The hopes of childhood never can return to the mature man. He also has hopes, but they are not a child's hopes. The one flash and fade with brilliant but evanescent glory like the aurora borealis; the other glow with growing light like the dawn. The one is born of inexperience that has known no trouble and expects none. Stevenson has well interpreted this childhood hope:

"The world is so full of a number of things,
I'm sure we should all be as happy as kings."

The other is born of experience; an experience that has met trouble, vanquished it, and made it a minister to a joy and peace that childhood cannot know. Paul has expressed this manhood hope: "We glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope."

The love of youth can never return to the mature man. Youth has its love and old age has its love, but they are not the same. There is a glory of the spring and a glory of the autumn; for season differeth from season in glory. There is in man's life but one honeymoon. The orange-tree sometimes bears blossoms and fruit at the same time; but in life the blossoms fall before the fruit comes; the blossoms will turn to fruit, but never the fruit to blossoms. Youth and age have each its song of love; but not the same song. From the ample treasures of song we select one interpretation of youthful love, the closing verses of Coleridge's "Genevieve:"

"Her bosom heaved,—she stepped aside,
As conscious of my look she stept,—
Then suddenly, with timorous eye,
She fled to me and wept.

She half enclosed me with her arms,
She pressed me with a meek embrace;
And, bending back her head, looked up,
And gazed upon my face.

'Twas partly love, and partly fear,
And partly 'twas a bashful art
That I might rather feel than see
The swelling of her heart.

I calmed her fears, and she was calm,
And told her love with virgin pride;
And so I won my Genevieve,
My bright and beauteous Bride."

Compare with this the well-known verse of Burns's "John Anderson, my jo, John:"

"John Anderson, my jo, John,
We clamb the hill thegither;
And monie a canty day, John,
We've had wi' ane anither.

Now we maun totter down, John,
But hand in hand we'll go;
And sleep thegither at the foot,
John Anderson, my jo."

The love of old age, the love that goes down the hill that the two climbed together in youth, is not less sacred, and to our thinking not less full of deep and divine joy, than that of the youthful lover in the first rapture of the newly discovered love. But they are not the same; and it would be as idle for John Anderson to attempt to recover the rapture of youthful love as for Genevieve's

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lover to anticipate the peacefulness of the love of old age.

What is true of joy and hope and love is true of faith. The faith of childhood once lost can never be recovered. It is sometimes kept, but at too great a sacrifice. For he who boasts of a childhood faith simply bears witness against himself that, while he has grown in muscular strength, in nerve power, in intellectual capacity, in executive energy, he has not grown in his religious experience. A childhood faith is beautiful in a child; it is a dwarfed and stunted faculty in a mature man or woman. The faith of childhood is born of the child's imagination. It is an unquestioning and therefore an unreasoning faith. He makes no distinction in his own mind between what he has seen and what he has imagined. The perplexed mother need not be perplexed at his nursery tales told with such serious assurance that it is "true, mamma." To him what he has imagined is "true." He is as ready to believe in Santa Claus as in Jesus Christ, in the Arabian Nights as in the miracles of the New Testament. The reindeer and the sleigh-bells are as real to him as the Wise Men and the Shepherds. Do not undeceive him. Life will undeceive him in due time.

But do not envy him. Do not try to go back and recapture that nursery experience. The faith of manhood is of a different sort. It is not an unquestioning but a questioned faith. It is not founded on reason; but it dares submit itself to all the tests to which reason can subject it. The crucible never yet created gold; but it tries the gold and rejects the dross. Reason never yet created faith; but it separates the true from the false. After the crucible appears but little gold, but it is pure. After the reason there appears a shorter creed, but it is vital. Credulity has done the world more harm than skepticism. The only way to *know* anything is to dare to *question* everything.

We look back across the years and recall our childhood piety. Heaven was close at hand, just above the clouds, which were its draperies, or just above the starry dome, which was its floor. In heaven was the great white throne, and the great God, awful or benignant as our fancy happened to paint him, and to him we addressed our childish petitions, sometimes wondering how he heard them, sometimes audaciously wondering whether he heard them at all. This vision of our childhood imagination is gone. It were as easy to reconstruct the castellated glory of the sunrise after the sun has reached the meridian as to rebuild this fabled heaven of our childhood faith. Some try to retain it, and seek in an imaginary world, which they know has no existence, a refuge from a real world of which they are too painfully aware. Some abandon their faith with the imagination with which it was connected, and live as best they can, ruled by conscience but not inspired by faith. But some look back without regret, because the faith of their early fancy has given place to the stronger and more inspiring faith of their manhood. To them God has become the Perpetual Presence; the One who is "never so far as even to be near;" the Great All and in all. Their childhood faith in a Celestial God has grown into the Hebrew psalmist's faith in the Ever-Present God:

"Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there;
If I make my bed in hell, behold, thou art there;
If I take the wings of the morning,
And dwell in the uttermost parts of the sea,
Even there shall thy hand lead me,
And thy right hand shall hold me."

The vision of a celestial city and a sceptered and enthroned God has faded and will never return; but in its place has come Whittier's spiritual vision:

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

Such souls would not exchange the faith of their manhood for their childhood faith. This manhood faith is indefinable because it is infinite; it is mystical because it is spiritual; it is real because it is unsensuous.

If one's education has been almost exclusively in courses which have whetted his analytical faculties to exceeding sharpness and left his spiritual nature

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atrophied, he cannot undo the mischief by endeavoring to retrace his steps and go back to his childhood experiences, nor yet by turning from natural science to theological science, that is, by undertaking a new and enlarged course in argumentative literature. He will best find his way to a real, a manly faith, by mingling in literature and in life with men of faith, and by always being obedient to such heavenly vision as is afforded to him. So doing, he will find the light within him, which neglect has dimmed but not wholly extinguished, gradually, and to him almost unconsciously, reviving to re-illumine his life.

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The Spectator

Among the many good stories told of General Grant, one has always appealed to the Spectator every time he has heard it. It is the story of the small "stag" party, where a member started to tell an objectionable story, when he was stopped by General Grant's forbidding look. In surprise he explained or apologized: "But there are no ladies present." "No," was the General's reply, "but there are gentlemen present." This story was twice recalled to the Spectator during a short trip abroad made last summer with a friend, a man of the world, an ex-army officer, now a university professor—a friend whose rule of life is short but inclusive, and, better yet, is vigorously lived up to. This personal code consists of four articles:

Play your game straight.
Do not injure another.
Lend a helping hand.
Be clean and decent.

It was the last article which received special exemplification.

❀

On board the steamer going over was an otherwise attractive young man, whose bright talk was often offensive because of the character of the stories he was constantly telling. He kept a certain smoking-room crowd uproariously laughing, and thus forced these stories on the attention of others who had occasion to frequent the place. The Spectator's friend put up with it in silence for perhaps a day and a half, when he found, being both a smoker and a card-player, the situation intolerable, or, as Artemus Ward used to say, "2 mutch." Choosing a chance encounter on deck when no one was at hand to overhear, the man of the code kindly but firmly interviewed the objectionable story-teller. The interviewer acknowledged frankly that, a smoking-room being the sort of institution it is popularly held to be, the "interviewee" was probably "within his rights" in telling there the sort of stories he chose to tell—that is, that no appeal would probably lie to the captain. At the same time, added the Spectator's friend, he did not believe it was the story-teller's purpose or wish to deprive any fellow-passengers of the privilege of the smoking-room, as would certainly be the case if he persisted. In short, the Spectator's friend appealed to the young man's sense of consideration for the rights of others in that manly, straightforward way which is almost sure to command respect. The result was that the intervention was taken, not as a rebuke, but as a friendly protest. The young man even attached himself to the little coterie that stood for clean fun in the smoking-room, and gave his own good qualities "a square deal," much to his own self-respecting enjoyment. In fact, when he parted from the coterie in London, the young man volunteered the confession that it had been one of the pleasantest voyages he had ever made. The moral courage of the Spectator's friend had vindicated the vitality of the innate virtue of good breeding.

❀

Perhaps the Spectator has made too much of the incident, and yet two comments passed on it at the end of the voyage seemed to give it significance. One came from a clergyman who thanked the Spectator's friend for what he had done to make the smoking-room tolerable and also for "giving a well-meaning chap a taste of decency." The other came from a supercilious stickler for the proprieties, evidently a solid citizen of acknowledged place in his home town, who said, "I do not understand how it

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was possible for you, Mr. Blank, a gentleman and a professor in a university, with young men in your charge, to have anything to do with that foul-mouthed fellow with whom you so constantly associated." In vain the Spectator's friend tried to explain without in any sense making an apology, and urged that the young man had been misjudged. The censor but stiffened in his censoriousness—a type of complacent moral exclusiveness that still survives despite widening appreciation of the fact that "the contagion of suggestion," as the sociologists call it, may be as potent for good as for evil.

❀

The other incident, that of the home voyage, concerned a very different sort of person, a "hero of the ring," a lightweight champion pugilist, well known in the "sporting world." The boat was crowded with that army of returning tourists who all seek to reach America together in early September. At the table assigned to the Spectator and his friend all but one were men, the exception being the meek-looking wife of a yet meeker-looking husband. The pugilist sat next the wife, and his ordinary talk, unrestrained by the proximity, was the most dreadful in constant profanity and vulgarity the Spectator has ever heard. After two meals, lunch and dinner, the Spectator's friend decided that, if the meek husband did not protest, he must. So, with some natural trepidation as to possibilities, he sought an interview with the pugilist and informed him that he must either reform his conversation or dine in his cabin by himself, as the captain would, on appeal, certainly compel him to do. The naïve surprise of the pugilist that he had been offensive was as unexpected as was his willingness to do anything suggested, even to taking his meals by himself. On consideration, however, he acknowledged that that might prove to be—let his word be rendered—"lonesome." "But what shall I cut out?" he asked the Spectator's friend in all sincerity. The latter named a conspicuous phrase or two to begin with. "How's a kid to know there's any harm in them?" he next asked, "What's the others?" So the Spectator's friend actually made out a list—an index expurgatorius—of twenty phrases that must be "cut out," the pugilist receiving it with thankfulness. It was good to see him conning the list diligently with moving lips until lunch hour, as he sat on deck by himself, foregoing his usual game of poker in the smoking-room. And he mastered that list—an inclusive list. Not once again, wonderful as it may seem, did he use one shockingly offensive phrase until the boat reached her New York dock. His parting words to the Spectator's friend were, "I thank you for teaching me how to behave among decent folks."

❀

Now, the Spectator has no claim of ethical thaumaturgy to put forward for his friend. That friend is simply a type of an aggressive good breeding, a militant decency, which the Spectator rejoices to believe is becoming more and more a characteristic of the gentleman of the future. It is the type of healthy cleanliness that, without pose or pietistic convention, is almost sure of response, sometimes through the mere potency of personal presence, and sometimes through straightforward but tactful intervention for the sanitation of social life. As he counts to-day the many boys' schools where manliness is a cult, where all contamination of evil is excluded on detection regardless of the social standing of the boy's parents, he feels justified in his optimism. It is those schools that are largely giving the leaders to college life, which in generations must mean leadership in the world. These are "select" schools, but not in the sense of the advertisement; schools of high breeding, which run, of course, a certain risk of losing the American tradition of democracy but for the manliness which dominates them. "And what, I sometimes wonder," said a master in one such school during a chat with the Spectator, "becomes of the boys who by right should be with us but have to be excluded for the sake of the others? Do they all turn to degenerates? For they have lost the chance of early association which they once had."

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REACTION, LIBERTY, OR LICENSE IN RUSSIA

BY E. J. DILLON

Dr. Dillon, as most of our readers know, is recognized as one of the best-informed writers on Russian topics, and this article from St. Petersburg is the result of observation on the spot as well as of a long study of the divergent currents of Russian agitation and political movements. Dr. Dillon's paper on "The Duma in Russia," printed in The Outlook of September 30 last, may well be read in connection with the present article, and with it will be found a sketch of the literary and journalistic life of the author.—THE EDITORS.

IF revolutions are shaped by general laws, they are also marked by national characteristics, and the political upheaval of Muscovy offers us racial traits for which we should vainly seek in the struggles for liberty waged by the English, American, or French peoples. One of these is precisely that rare idealism which I pointed out in a former article. The Russians share the capacity of Oriental races for useless self-abnegation, and are for that reason the stuff of which martyrs and fanatics are made. And that capacity more than anything else gives us a clue to the origin, suddenness, and success of the outbreak which startled the world last fall.

The truth is, a large section of the Russian people had long outgrown its Government. A group of narrow-minded officials ruled one hundred and forty millions, including hundreds of thousands who were wiser and better than themselves. This bureaucracy kept the millions in mental and moral darkness, while it condemned those among the hundreds of thousands who strove to emancipate the rest either to silence or to loss of liberty and exile. That was the state of things when the war with Japan broke out, and it might have gone on unchanged for another ten or twenty years if the Czar's advisers had only kept the peace. But the unsuccessful campaign deprived the autocracy of its prestige and won a hearing for the malcontents, whose name was legion. These men raised their voices against the system which had led to national disaster, and they asserted the people's right to some influence in staving off similar calamities in the future. If the Emperor had been advised to recognize the fairness of that claim, and to grant it, even at the eleventh hour, all might perhaps have been well. But the only man who had the courage to offer this advice was Witte, and he was no longer a member of the Government nor a trusted adviser of the Czar. Nicholas II. therefore turned to friends of the unregenerate autocracy, and, following their advice, sought to stem the current, but only increased its force.

The people were told that as a revolution was impossible—because they could not hope to struggle with a vast army—they had better resign themselves to the inevitable. But they struck out a line of action of their own—or rather a line of inaction. They ceased to work. Inured to hardship, they underwent the consequent discomfort cheerfully; fearless of risks, they incurred that of famine unhesitatingly. Almost the whole population went out on strike, the wealthy helping the needy. It was an unprecedented spectacle for the onlooker and a novel problem for the monarch. The partisans of absolutism were not unanimous as to the means of solving it. Some counseled grim patience: "The strikers must resume work," they reasoned, "because hunger, our ally, will compel them, if only we wait long enough." But could any government wait until its subjects were stricken with famine? Certainly no Russian Ministers could, because the Slav character would not brook the cold, calculating ferocity presupposed by this Fabian policy. Therefore the Czar yielded, the revolution was accomplished, the autocracy

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abolished. The liberal movement was thus shaped by the national characteristics.

But the end of absolutism was the beginning of chaos. Liberty having been promised, men demanded license. The Czar's officers were publicly summoned, and several actually forced to salute the red flag. A party of "intellectuals" and workmen exhorted the people to strike again, and they struck. A group of anonymous laborers ordered them to strike a third time, and to rise up in armed insurrection against the authorities. And hundreds of thousands obeyed the first behest, while scores of thousands executed the second.

There was no cool calculation, no practical forethought, no wholesome egotism, to serve as a corrective to this ruinous selflessness. The Slav can get intoxicated with an idea which he is utterly unable to grasp, and die a martyr's death for a principle which he cannot formulate. Many of the battle-cries of the Russian revolution are mere book notions. The crowd echoes them, individuals get arrested, wounded, killed for them, but many of those who speak and fancy they also understand are merely calling words to mind. The heroism with which mere striplings and women threw up barricades and died defending them was splendid; but the wild character of the demands in defense of which they fell was pathetical: an eight hours' working day, the abolition of property in land, the bestowal upon soldiers and sailors of the right of choosing their own officers. It was nominally in pursuit of this will-o'-the-wisp that thousands in Moscow and other cities met their death.

This morbid idealism on the one hand, joined with an utter lack of the critical sense on the other, render a revolution far more formidable in Russia than elsewhere. For the suggestibility of the people is almost unlimited. You can tell the Russian masses almost absurdity and move them to make costly sacrifices for the acquisition of the unattainable. I saw many peasants who volunteered to go to South Africa during the war there to fight for the Boers because "the English pagans were forcing them to quit the Orthodox Church." I knew several who told each other that, as Witte was President of the Russian Republic, henceforth the "Little Father," the Czar, would have it in his power to benefit his children unimpeded by officials. With these men one can do almost anything, especially by offering them land without rent and wages without labor; and as the parties of order neither educate nor bribe them, the factions of disorder are more likely to carry the day. The degree to which the average Russian peasant is plastic would surprise the European or American: Christian sects can make a man of him, Anarchists a wild beast.

A few instances of peasant character taken from incidents of the revolution may show the reader how difficult it is to make a forecast of what may be expected of the average Russian in the near future.

In the Province of Saratoff there is an estate belonging to the Ministry of Agriculture, which existed solely for the behoof of the peasants. It supplied them with models of every improvement in methods of tilling the soil that could be introduced into the district, lent them all kinds of implements, and helped them to buy some for themselves. It was in charge of a man who himself was a peasant, and had been the village elder.

Now, a few weeks ago a band of riotous peasants came to this manager and said, "We are going to pillage and burn your farm." "But," he replied, "this is not my farm, as you know. I am not a landowner." They answered, "It doesn't matter in the least; we are going to burn it down all the same." "You must be mad," he answered; "it is your own, lads." "That may be; but the fact is, we have received the order, and we are going to carry it out." Thereupon they took away the implements, drove off the cattle, pillaged the whole estate, stuffed a lot of things into the houses and set them on fire. And then they went away contented. Surely that was idealism with a vengeance!

But before going away, an official said to them: "Send a message, lads, to the representative of the Ministry, and say that you have set fire to the houses, and that Cossacks ought to be sent out at once to stop the rioting." And they

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actually sent a courier of their own party with this verbal message. Immediately orders were given to the Cossacks to rush off and do what they could to quench the fire and punish the rioters. They galloped away, found the peasants, ordered them to give back the things stolen, and were obeyed without a murmur. And one of the peasants then said to them: "Instead of sending us to Siberia, let us have a good flogging." And they had it there and then. The Cossacks flogged them thoroughly with their whips, and they submitted to it almost cheerfully, and when it was over went away grateful.

That occurrence, which is truly typical, proves how easy it is to hypnotize the Russian peasant and enlist him in any cause, even though it be a movement against his own class interests, and how readily he may be rendered either meek and docile or brutal and cruel. Another striking instance may be found in the burning of Tomsk.

From an early hour the inhabitants of the famous Siberian city were astir. Mischief of some kind was brewing, and everybody had a presentiment, but few possessed any knowledge of what was coming—it might be an attack on the intellectuals, people alleged. It was the day of the month on which all salaries are paid throughout the Russian Empire, and the railway directors had fixed three in the afternoon for the payment of their officials, many of whom had meanwhile entered the theater hard by, where a liberal meeting was being held. At one o'clock a boy wearing a high fur hat darted in at the theater door and yelled: "The Black Hundred is coming here, and there are two hundred of them. Look out!" And the next moment over three hundred persons present at the meeting crowded to the doors, squeezing, crushing, and killing each other. Some hastened home, panting, trembling. Others, fearing to trust themselves on the streets, sought refuge in the railway building near the theater. Meanwhile the Black Hundred were advancing. They had killed five men who had met them on the way and refused to uncover. Further on they killed five more, whereupon the newly formed militia fired at them, scattered them, and then entered the railway building.

But the Black Hundred, rallying, moved ever steadily forward, along streets which were deserted. Finally they entered the cathedral, which was soon ablaze with wax lights, musical with solemn chants such as may well have come down from the Apostles. The Archbishop, standing at the altar, was singing a Te Deum and administering his blessing to the long-bearded fanatics, who stood there attentive, earnest, eager to die for the cause of God and the Czar, as they understood it. They might have been crusaders about to go into battle, or martyrs on the point of sacrificing their lives. To the liberals and intellectuals they were known as men of the Black Hundred, partisans of the old régime, haters of the new.

Fortified with the archiepiscopal blessing, the band left the shrine, surrounded the railway house, and began to smash the windows with stones. A perfect hail of bullets from the second and third stories was the response to this. The intellectuals inside were minded to sell their lives dearly. The Governor, informed of what was going on, despatched a hundred Cossacks and a company of regular soldiers, who encircled the house, but could do little against the thousands of people. Shots were for some time exchanged between the besiegers and the besieged. Terror seized the souls of the confined railway men, and they tried to get away. Engineer Klianoffsky came out first; a bullet entered his foot, he fell, and the crusaders killed him on the spot. Engineer Schwarze next tried his luck, actually got away from the doomed house, and ran nearly twenty paces forward, when he, too, was overtaken and killed. Uliashoff and Wolffson then made a rush for it, but were murdered near the theater. Others who followed were caught and slain in various ways. And the corpses lay there as a warning.

"The women and children may go if they will," shouted the men of the Black Hundred. But the women had beheld the bloody scenes from the windows and were afraid to move. This refusal infuri-

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ated the mob, who brought up torches and set fire to the house. And now the last act of the drama began.

The street was no longer wholly dark. Irregular tongues of fire shot upward and sideward from the edifice in which the railway men were besieged—tongues of fire which now illumined awful scenes and now seemed quenched in clouds of gray smoke. The stern crusaders who were lately praying in God's stone-built temple stood cheerfully around the beleaguered house, armed fantastically with pitchforks, pikes, shillalahs. Men, women, children, rushed to the windows of the house and shouted for help, throwing suasion and pathos and maddening terror into the modulation of their voices, which died away in the hum of the bloodthirsty mob or the crackling of the spreading flames. Rescue! Help! Mercy! Nobody in that dense crowd knew the meaning of the words.

Nobody? Surely some few. But the majority, too, had lost their character of human beings. They now seemed to delight in the spectacle of men, women, children, caught as in a rat-trap, and tortured diabolically for the pleasure of a mob. They also amused themselves by firing from time to time at the beseeching figures in the windows, "potting" now this one, now that. *Homo homini lupus*. "Have pity, dearest brothers, have pity on us! Oh, save us!"

Yet one of the witnesses hastened away, sought out the Archbishop and implored him in God's name to allay the passions of the mob, to save the victims whose forms were now gliding quickly, often, across the windows, whose cries were growing more piercing, whose terror was more intense. But the prelate was deaf or hard-hearted. He moved not. But the intercessor was persevering; he pleaded, he urged, he remonstrated, he adjured. Finally the spokesman of the Almighty arose slowly, went forth into the street, surveyed from afar the concourse of men made beasts, to whom his word might perhaps have given back their human character, and, raising his hands aloft, invoked a blessing. Was it for the victims? God knew. The beasts who had once been men could only guess, and, claiming the blessing for themselves, they went mad with the intoxication of cruelty. There was no hope more for the beleaguered.

At one of the windows is a long-bearded man. His hands are lifted upwards. He stands with part of his body projecting; his voice, pitched in the highest key, is shrill and piercing. His words are few, quickly spoken, accompanied by gestures. Pity! Mercy! Life! The mob moves nearer to the burning house, looks up with interest. Has he then touched their bowels of pity? Truly, for six of them hold out their hands to catch him and encourage him to jump. It is risky, for he stands three stories from the street, but there is no rescue now without danger. The venerable old citizen lowers the upper part of his body till he is almost in sitting posture and then jumps. He falls, not into the arms of the six, which were suddenly withdrawn, but on the pavement—hurt, but not dead nor perhaps dying. The six who had deluded him with hope now surround him and beat him fiercely until he is dead and has ceased to resemble a man. Was the bishop's blessing for them?

Now it is a student who is making his escape from this hell upon earth, running wildly, headlong into the ghastly shadows of the night. One of the crowd espies him. Down with the student! After him! Fear runs well, but hate is quicker. One man coming up hits him on the head with a pole. The youth falls, and several figures stoop down over him. They shout and laugh and seize hold and lift the stripling, manipulating the long stick. The crowd opens, and the scene is visible. They are stuffing the pole into his mouth and down his throat, and now they have split open his skull. . . . Alleluiah! another criminal is punished. Welcome the next! Thus, clubs, poles, forks, knives, did their work. And the executioners then plundered their victims, taking rings from their fingers and robbing them in every way.

By six o'clock the blood-soaked ground was strewn with corpses, naked and deformed. The space in front of the railway house and theater was thronged with over forty thousand people, against whom the soldiers felt themselves power-

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less. For a long time all hope for the besieged had vanished. At first the fire was choked with smoke and died out; then petroleum was poured on the smoldering embers, and the flames burst out as before. And hours passed in these vicissitudes, ages to the victims, minutes to their torturers. The cries of the women and of some of the men for pity would have melted hearts of stone. By ten o'clock the second and third stories were like fiery furnaces. Wild figures flitted before the windows; terrible voices pleaded for life. Rifle-bullets brought down some to the pavement, where they were beaten to death by the joyous crowd. Others in despair flung themselves into the street, and were finished off in turn. Some climbed down by the rain-spouts, and on their arrival below were hammered to death amid shrieks of delight. The tongues of fire grew longer, the crackling of rafters louder, the moans of the sufferers more continuous, until they mingled in one blood-curdling wail. Then from within the doomed building came the sounds of revolver-shots. Some of the victims were putting each other out of pain; for any death is better than to be tortured by the mob. Gradually the cries grew fainter, and the crackling of beams and woodwork drowned all other sounds, until, with a terrific crash, the ceilings and roof were sucked into the sea of fire, and bury the bodies of sixty-five human beings.[1]

And the men who played the part of demons in this pandemonium of Tomsk were mostly Russian peasants, of whom there are over eighty millions in Muscovy. It is their attitude that will shape the destinies of the Russian nation. And their attitude depends upon the strong will of the few who shall first succeed in hypnotizing them. If the Anarchists are successful, the new year comes fraught with ruin to Muscovy; but if the friends of order are first in the field, Russia may soon be herself again.

St. Petersburg.

NEED OF AN INTERNATIONAL CONFERENCE

BY EDWIN MAXEY, M.DIP., LL.D.

WERE there ever any doubt as to the need of a conference of the nations for the purpose of arriving at a better understanding as to several questions of international law, the Russo-Japanese War should have dispelled such doubt. Nor were the unsettled questions which gave rise to disputes confined to the relations of the belligerents; in several instances the tension between the belligerents and neutrals approached the breaking point. With the rapidly increasing interdependence of nations, due to the modern organization of industry, there is an ever-increasing need of a definite agreement as to the rules governing international relations. That the need of definite rules is far greater now than when nations were to a great extent agricultural, and hence self-sufficing, and the means of communication were such as to bring them rarely into contact with one another, is clear. This is merely another way of saying that there was by no means the same need of international law a few centuries ago that exists to-day.

Nor is the close of a great war an inopportune time for an international conference. War always puts a severe strain upon law and lays bare the weak and faulty parts which until the test came were unnoticed. The necessity for amendment is fresh in the minds of all. There has been a rapid accumulation of experience, and to some extent a new spirit is prevalent. While the lesson of the cost of war is still fresh in the mind, nations are more impressed with the advisability of avoiding it, and take more kindly to suggestions which look to the attainment of this end.

[1] A thousand was the first estimate. It was, however, greatly exaggerated.

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That we may the better appreciate the need and the opportuneness of the time for an international conference, it is fitting that we turn from general considerations to an examination of some of the specific questions which should receive the most careful thought of the conference and upon which, if possible, an agreement should be reached.

Having in mind the experience of the recent war, there is little room for doubt that among the questions to be discussed, concerning which there is urgent need of a definite agreement, are the rights of belligerent vessels in neutral ports and waters, the extent to which the neutral may furnish them coal and provisions, the length of time they may lawfully remain when not in urgent need of repairs in order to make them seaworthy, and under what circumstances they should be required to disarm.

The twenty-four-hour rule set forth by England in 1861, and followed by it, the United States, and some other countries, is perhaps sufficiently definite; but as this rule has never been adopted by France and some other leading Powers, the question cannot be said to be satisfactorily settled. Remembering the amount of friction caused by the indefiniteness of the French rule, there would be a strong incentive to fix upon a definite one, and it is not unreasonable to suppose that a definite agreement could be reached. France would not be under the same temptation to adhere to her interpretation of her duty as when that interpretation enabled her to render very material assistance to a needy ally. The rule as to coaling, repairs, and internment followed by most of the neutrals during the recent war could profitably be crystallized into a definite rule of law. The rule as to the latter would then be substantially the same in naval warfare as it is in warfare on land, and there seems to be no good reason why it should not be the same.

The Russo-Japanese War has also developed the fact that the limits of the right of visit and search should be more clearly defined. The need of some restrictions upon this right was proved by the acts of the volunteer fleet in the Red Sea. While there is no likelihood of reaching an agreement to surrender the belligerent right of visit and search, there is a prospect of being able so to restrict the right that it will be far less annoying to neutral commerce. It would certainly not be unreasonable to restrict the area within which the right could be exercised, so that it might not be exercised at a distance of thousands of miles from the scene of hostilities, as was done in the recent war. A reasonable radius within which the right might be exercised could, we think, be agreed upon. The mails carried by regular mail steamships should be exempt from search, as interference with these causes a disturbance to neutrals' business which is out of all proportion to the advantage likely to be derived by the belligerent. News that is of much use to the belligerent is now sent by cable or wireless telegraphy, not by mail. Nor should it be at all impossible to reach an agreement that ships leaving neutral ports in which there were consuls of the belligerents might be examined and a certificate furnished them by such consuls which would be conclusive evidence that they carried no contraband, and would exempt them from search by the belligerent war-ships. There is also need of a more definite agreement as to what are contraband goods. To reach this agreement by the slow process of treaties between the different States will take too long, and the disputes arising in the meantime may result in war. That a complete agreement will be reached which will be good for all time it is useless to hope; but it is not unreasonable to expect that substantial improvement can be made in the direction of greater definiteness. Upon this point the chances are at least sufficient to warrant the attempt.

But of greater importance than revising the list of contraband goods is the establishment of an international court for hearing and deciding upon questions of prizes. At present the situation is this: The belligerents each establish prize courts, and to these the property of neutrals, as well as that of the enemy, is taken for the purpose of determining whether or not it has been rightfully captured by the war-ships of the belligerent whose court is deciding the question.

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When we consider the excitement which war always produces, the weight likely to be attached to interests as against abstract justice, and that the judge is virtually an interested party, it is useless to expect impartiality under such circumstances. For, no matter how good the intentions of the judge, he is but human, and it is useless to expect from human nature a character of service for which human nature was never designed. Inasmuch, therefore, as men do not make good judges in their own case, and as patriotic men are too apt to make their country's case their own case, it would seem that it is a mere matter of justice to neutrals that a court be established for the hearing of prize cases, in which the judges in a given case would not be citizens of either the belligerent or the neutral State which is concerned in the controversy. This would be no hardship or injustice to either party to the controversy, and would increase immensely the chances of securing an impartial trial.

There is nothing *a priori* unreasonable or impractical about such a proposition, and it has justice to commend it. Nor does it seem likely that the proposal would meet with insurmountable opposition in an international conference. For States are gradually coming to see that their greatest interests are as neutrals, not as belligerents. And a State would not have the same incentive to oppose the establishment of such a court that it has to avail itself of its present right to establish its own prize courts after it becomes a belligerent and feels, as belligerents generally feel, that its interests and perhaps its national existence are so endangered that it should yield no legal right the exercise of which would be a substantial advantage to it at that particular time. There may be some difference of opinion as to the details of this plan, but that it should be adopted in principle seems entirely clear.

Equally clear is it that there should be, in the interest of neutrals, an agreement as to the restrictions which should be placed upon the right of belligerents to make use of submarine or floating mines. This is a relatively new question, and, though there has been considerable expression of opinion, there cannot as yet be said to be an established legal rule. To argue that the belligerent may sow the seas broadcast with these agencies of destruction, in the hope that the war-ships of the other belligerent may come into contact with them and be thereby destroyed, is to lose sight entirely of the fact that neutral commerce has some rights on the open seas which must not be wholly disregarded. Such an extreme view is highly untenable. But what restrictions are to be placed which will at once preserve to the belligerent his legitimate right to injure his enemy and also to the neutral his rights upon the common highway of all nations, is a question in the settlement of which the neutral as well as the belligerent is entitled to be heard. Whether a settlement is reached by way of a compromise or by either side yielding, it is important that a conclusion be reached, so that each side may know the rights of both sides in advance, instead of being compelled to await a settlement of the matter until a controversy forces the question upon them and both are irritated and likely to appeal to the arbitrament of the sword.

There is another standpoint from which this question of the legitimate use of floating or submarine mines may be considered, and that is from the standpoint of the rights of non-combatant enemies. Undoubtedly the belligerent has a right to resort to such means for the purpose of destroying his enemy's fighting vessels, but has he the right to subject the crews and passengers of the merchant vessels of his enemy to such dangers? To answer this question in the affirmative is to disregard the principle that war is a contest between States, and to revert to the theory and practice of barbarism. To one who is convinced that the change in the conception of war as a contest between the armed forces of the contending States, rather than between all the individuals, marks a distinct stage of progress in the laws and usages of war, a reversion to the old conception would be anything but gratifying.

The right of belligerents to destroy neutral vessels instead of taking them in for adjudication has again been raised

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by the action of Russia in sinking the Knight Commander, the Thea, and the Hipsang. That extreme circumstances may excuse the exercise of so harsh a means of protecting the rights of belligerents has for some time been claimed, conditional, however, upon compensation to the neutral for his loss. Such was the decision of Lord Stowell in the case of the Acteon (2 Dodson 48) and the Felicity (ibid., 281). But as there is divergence of opinion and practice as to the facts which furnish the basis for the exercise of the right, and as it is contended by some that compensation is not necessary, it is evident that there is need of a definite agreement. Nor is the need of such agreement confined to the question of the right to compensation; it should include also provision for the ascertainment of this by an impartial tribunal. Though it would, of course, be exceedingly difficult, if not impossible, to fix in advance the circumstances justifying the right of destruction, agreement as to an equitable method of redress through an impartial tribunal should offer no insurmountable obstacles. At least this much should, therefore, be accomplished.

The use of wireless telegraphy by neutrals in or near the zone of hostile operations presents a new and difficult problem—one concerning which there is need of an agreement for the purpose of avoiding friction and preserving, in so far as possible, the rights of both neutrals and belligerents. Though the pretensions of Russia were entirely untenable that she had the right to treat as spies the newspaper correspondents seized on the Haimun, who were using this means of conveying intelligence, yet these pretensions serve to show the danger and inconvenience of having no legal provision governing the case.

Scarcely less urgent, though not so new, is the need of determining the rights of belligerents over submarine cables owned by neutrals. This question was raised during the Spanish-American War, when Admiral Dewey cut the cable of the Eastern Extension Company within the territorial waters of the Philippines. This company, which was neutral, owned the cable between Hongkong and Manila. It demanded of the American Government compensation for its loss, and included in this the loss of income during the time the cable was cut. The Attorney-General of the United States replied that neutral property in enemy's territory is, "from its location alone, liable to damage from lawful operations of war, which this cutting is conceded to have been, and no compensation is due for such damage." But this cannot be said to have established a rule. The question may fairly be said to be still an open one, and is worthy the consideration of an international conference, in the hope of reaching an agreement which will be at once equitable to both parties.

We are aware that we have by no means exhausted the list of questions of international law concerning which there is need of a more definite understanding, but we trust that we have called attention to a sufficient number to make it clear that the advantage to be gained by reaching an agreement with reference to some or all of them, and thus removing causes of friction and perchance of war, is ample to warrant the most serious effort of an international conference.

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FRANZ SCHUBERT, ROMANTICIST

BY DANIEL GREGORY MASON

SCHUBERT is usually considered to have been the earliest full-fledged representative of that romantic school of composers which succeeded Beethoven. His position in the history of music is thus a peculiar one. He forms the link between two great schools, the classical school of Haydn-Mozart-Beethoven, and the romantic school of Schumann-Mendelssohn-Chopin. Traditions, training, and environment allied him with the older order; but instinct, opportunity, and even native limitation combined to lead him into new paths. He was a born romanticist.

Romanticism is a term of many meanings, standing for a fact of many aspects. For our present purpose, however, we may take it as describing a kind of music the chief concern of which is with special expression, with particular, isolated effects. In classical music emotion is general, pervasive, unparticularized, and sensuous effect is kept everywhere subordinate to the entire scheme of design. Salient, individually conspicuous elements, whether sensuous or emotional, are rare; the effort of the composer is toward a unitary, thoroughly harmonized impression. Romanticism seeks more striking features, even if they are less satisfactorily interfused. Sensuously, for example, romanticism, as practiced by the composers after Beethoven, meant increasing interest in charming effects of color, gained largely either by lavish use of chromatic harmony or by ingenious mixtures of different tone-qualities or *timbres*, as in the piano writing of Schumann and Chopin, the orchestral writing of Berlioz, and the chamber-music writing of Schubert. Emotionally it meant concern with lyrical rather than with epical ranges of feeling, emphasis on each special feeling in all its unique quality rather than on a harmony of all. Structurally, its results were rather negative than positive; it meant here a reversion to simple types of design, a loss of the complexity of organization that had been Beethoven's supreme glory, and a substitution for it of the song-forms of Schubert and the mosaic forms of Schumann. Behind all these changes, as the effective force producing them, stood the desire for increased specialization of expression. Romanticism is thus in essence merely the appearance of the characteristic modern tendency to specialize, to individuate, in the sphere of art.

Schubert's romantic impulse appears primarily in his songs. Before his time the song for single voice, with piano accompaniment, had been a form not favored by the great composers; Mozart's and Beethoven's songs, as some critic has remarked, were merely the chips thrown off in a great workshop. But Schubert took a new interest in the song because he was a new kind of man among composers, a man of sentiment. His temperament was a very pure example of the sentimental type. His music bears all the hall-marks of this temperament—the preference for short pieces, each the monument of a mood; the prevailing ground-tone of tender sadness, frequently irradiated by charming fancifulness, but seldom swept aside by virile passion and energy; the fondness for minor keys, delicious modulations, and persistent, hypnotizing rhythms; the incapacity for logical, sustained thought. The same character is traceable, too, in what little we know of his life. His contentedly ambling, unbuttoned existence, among bachelor friends, in the bohemian world of beer-cellars and suburban picnics; his combination of sweetness and a sort of involuntary nobility of aim with an utter lack of intellectual distinction; his innocence in business matters and practical affairs; his devotion to day-dream and reverie; even his indolence and resulting sponginess of physique, which earned him the nickname of "Schwammerl"—all point in the same direction.

Schubert was the man of sentiment in music; and his songs are the spontane-

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ous outpourings of such a nature, each an incomparably vivid presentment of a single, isolated feeling, a "moment's monument." And this is precisely what a song should be. As in a short story, of the kind that Kipling, Stevenson, and others have made familiar to us, we do not demand that evolution of character, that complex nodation of plot, that subtle action and reaction of motive, which every great novel must have, but simply vividness, brilliant depiction of a single person, idea, or situation, so in a song we desire no symphonic grandeur of scope and wealth of ordered detail, but rather perfect utterance of a single, highly specialized emotion. Schubert's best songs fulfill this requirement in an almost inimitable degree. Simple in style and design, wonderfully direct, spontaneous, and sincere, conceived as idealizations of the beautiful old German *Volkslieder*, and carried out with all the artistic perfection and appropriateness of detail that good craftsmanship could give, they are among the few things in music that are absolutely achieved. See, for example, how in such songs as "Hark, hark! the Lark," "Who is Sylvia," "Am Meer," "Du bist die Ruh," "Die Forelle," "Heiden-Röslein," and perhaps a dozen others, Schubert strikes at once, in each case, the exact tone and style needed to transfigure the particular feeling with all the magic of music, and throughout the song maintains the mood perfectly, with no mixture or clouding. And this, too, with the greatest actual diversity of mood in the different songs, to which his art flexibly responds. This group of his fifteen or twenty best songs is not only the crown of his own work, but one of the brightest jewels in the crown of romanticism.

In another group of his songs, even more popular than this supreme one, his romanticism inspired him less happily. Whenever, giving free rein to his passion for detailed expression, he directed his effort less towards reproducing an emotional mood than towards illustrating actual incidents, whenever, that is, he allowed dramatic rather than musical considerations to sway him, he produced a type of song which, in spite of its popularity, is intrinsically inferior, and hence likely to lose favor as musical taste develops. The most famous examples of this type are "The Erl-King" and "The Wanderer;" others scarcely less known are "Der Atlas," "Die Doppelgänger," "Die Junge Nonne," "Die Allmacht," "Kolma's Klage," and "Hagar's Klage." Such songs, with their physically exciting tremolos, crashing diminished-seventh chords, chromatic climaxes, mysterious staccato octaves, pianissimo, in the bass, and other such claptrap effects, are better suited to accompany the drowning of the heroine of melodrama by the villain than to edify the sense of musical beauty. They reveal pitilessly the seamy side of romanticism, and make us wish that Schubert's fecund imagination had been controlled by a more fastidious taste.

But even after we have set aside such departures from his highest musical ideal as these, together with the several hundred songs in which his simplicity, untouched by genius, degenerated to mere triteness and platitude, we have left, out of the more than six hundred songs he wrote, about twenty or thirty of such incomparable quality as to give him a secure place among the masters of the musical lyric.

The careful discrimination between quantity and quality in Schubert's work, so obviously important in judging his songs, becomes perhaps even more indispensable to criticism when we come to deal with his instrumental works. The facts that here present themselves to the intending student on his first approach to the subject are entirely misleading. Schubert wrote, he learns, ten symphonies and twenty string quartets, besides much other chamber and orchestral music. Remembering that Beethoven, for example, wrote nine symphonies and sixteen string quartets, he is likely to assume that the essential Schubert is to be found permeating the one set of works just as the essential Beethoven permeates the other, and that if he can take, so to speak, a critical average of them all, he will come at the true musical personality of their author. Nothing could be more erroneous. For it must be borne in mind that while the works of Beethoven mentioned were written

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during the entire period of his artistic maturity, from his twenty-fifth to his fifty-sixth year, and with the most laborious care, those of Schubert are largely youthful exercises, and were in many cases thrown off as one would write a letter. Schubert wrote voluminously and carelessly, and died at thirty-one, just as he was entering the prime of life. His works are thus, if one may say so, like his person, embedded in superfluous flesh. The bulk of them are, so far as representing him goes, pure surplusage, to be stripped off and thrown aside before we can see the outline and stature of his genius. The compositions produced before the early 1820's, however interesting as documents for the study of his growth, can only confuse a final estimate. The Unfinished Symphony, written in 1822, is almost the first of the entirely characteristic orchestral works, and even that is not free from youthful turgidity and a certain cloying richness of color. The two greatest string quartets, in D-minor and G-major, date from 1826. In 1827 he wrote the two fine pianoforte trios. The great string quintet, and the C-major Symphony, his supreme masterpieces, were composed in 1828, the year of his death. These things reveal the true, the mature Schubert; and only by taking them, and them alone, as the basis of criticism, can justice be done him.

An inspection of the works thus selected as the nucleus and essence of Schubert's instrumental music will reveal, as their most salient character, the same lyrical quality that pervades his vocal compositions. Here, as there, the striking thing is the subjectivity, the strong personal flavor, of the expression. If the songs of the classicists seem often like condensed symphonies, the symphonies and quartets of this romanticist are in many respects magnified songs. In several of his instrumental movements Schubert actually transcribes his themes from songs already written, as for example in the Variations of the D-minor Quartet, founded on "Death and the Maiden," and those of the "Forellen" Quintet, founded on "Die Forelle." When he uses entirely new material, he is apt to conceive it in the lyrical style, and even to cast it in the lyrical form, with an exact balance of phrases of equal length. Short, musically incomplete and therefore suggestive motives seldom occur to him. The second subject in the Unfinished Symphony, for instance, is like a stanza or strophe; the imagination easily adds words to it; it is an instrumental song. And, like a song, it is complete in itself, not subjected to development. Most of Schubert's more emotional themes share this quality of utterances, and seem, appropriately to their romantic origin and purpose, rather communications of personal feeling than objects of abstract beauty. Even in the later works, like the D-minor and G-major Quartets and the C-major Quintet, in which the romance is tinged with tragedy, it is still, one feels, romantic tragedy, the tragedy of sentiment and sensibility, and not universal cosmic tragedy like Beethoven's or Bach's.

The interest of the romanticist in color, in richness of the fabric, in the primary sensuous charm of the tone-combinations, characteristic of all the romantic composers, is the source of much of what is most individual in the work of Schubert. He has the keen sense of the impressionist for the varieties of color of the orchestral instruments, and for their effective combination and opposition. He knows how to make the oboe acid, sultry, or menacing, the clarinet mellow and liquid, the horn hollow, vague, mystical, the 'cellos passionate, and the violins clear, aspiring, and ethereal. The score of his C-major Symphony is a marvel of ingenuity and felicity in the weaving of various colors and modes of playing, as staccato and legato, pizzicato, etc. Look, for instance, at page 162 of Eulenberg's miniature score, and see how the wood-wind instruments chatter in staccato against the long rise and fall of the strings playing in octaves, legato; or at page 139, noting how, after a powerful climax and a moment of complete silence, the 'cello, against plucked chords by the other strings, sings a languorous melody, which is presently taken up by the oboe; or at pages 30–35, where, under the shimmering veil of the strings, the trombones gradually work out their

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sinister call, rising ever higher and higher, and finally precipitating all into the sounding turmoil of the climax on page 36. In such passages as these every tone sounds; and all the tones unite harmoniously and co-operatively to produce the intended effect. In few scores will one find at once such richness and such clear transparency of tone-fabric.

Nor is Schubert dependent for variety of color, as unimaginative composers are, on the richly diversified palette of the full orchestra. His chamber-music shows what wizardry he can accomplish with limited means. In his two trios, op. 99 and 100, by making the most of the percussion quality of the piano as well as of both the pizzicato and the sustained tones of the strings, he evolves a surprising variety from the three instruments. Even with the string quartet, the most monochromatic of chamber combinations, he achieves great differentiation and contrast, largely by rhythmically individualizing each voice. The opening of the A-minor Quartet is a good example: viola and 'cello give a drone bass in a peculiar and striking rhythm (a dotted half-note followed by a group of four sixteenths); the second violin holds the tone-mass together by means of a graceful, legato, running figure in eighth-notes; the first violin sings a melody that follows its own free and untrammeled rhythm. One is reminded by such a passage of Dvořák, who is of close artistic kin to Schubert. Both men secure fascinating texture, in their writing for strings, by opposing many diverse rhythms simultaneously. The device has been assailed as being a mask to cover a poverty of real polyphony (inner melodiousness); but though it may to a certain extent be that, there can be no doubt of its sensuous effectiveness.

Another similarity between Schubert and Dvořák, also indicative of their romantic interest in special, momentary features, is their coloristic use of harmony, and especially of modulation. Sudden transitions to remote keys are no commoner perhaps in Schubert than in Beethoven, but in Schubert they are prompted by considerations of color rather than of design. Like Dvořák, he loves unexpected recrystallizations of tone. He shakes the kaleidoscope of his fancy, and all the bits of glass fall into a new pattern (tonality). Such a fascinating change as that immediately after the *forte* chord of D, in the second entre-act of "Rosamunde," is an illustration. Even better ones, because showing so clearly the lack of any element of formal design in these changes, are those casual alternations of major and minor mode which are so frequent as to constitute a mannerism. At the close of the first movement of the G-major Quartet is an extreme case. Four measures consist entirely of abrupt alternations of the major and minor tonic chords, with no melodic binding together. This is obviously purely a "color-effect," and its motive is of course unequivocally romantic.

The chief faults of Schubert's instrumental works—and they are grave ones—result in part from his way of composing and in part from the insurmountable opposition between the lyrical expression native to him and the modes of construction suitable to extended movements. Schubert was an easy-going, careless, and indolent writer. He wrote music as most people write letters; often he would scribble off half a dozen songs in a single day; he thought nothing of making an overture in three hours, or a whole operetta in a week; and to a friend who asked him how he composed, he replied, "As soon as I finish one thing I begin another." What all this means, practically, is that he did not "compose" at all in the strict sense of placing together tones with care and forethought, but merely improvised on paper. And as a result, while he certainly attained a delightul spontaneity of effect, he also fell into the pitfalls of monotony and diffuseness. He is constantly becoming hypnotized by a rhythm, keeping it up relentlessly, page on page, without relief. When he has once hit upon a phrase that appeals to him, such, for example, as the second subject in the G-major Quartet, he is apt to adhere to it pretty closely through a whole section of the piece. Such insistence, in contrast to the variety of phraseology of composers like Mozart,

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is comparable in effect to the singsong couplets of Pope or Dryden, as contrasted with the pliant versification of Shelley. This weaker aspect of Schubert, connected with his lack of intellectual vigor and possibly with a certain flabbiness of moral fiber, has been exhaustively discussed by Mr. H. H. Statham, an English critic, who reaches the conclusions that "in music, as in literature, easy writing is hard reading," and that in Schubert's larger pieces "lovely melodies follow each other, but nothing comes of them." Whether or not we agree with so extreme a view, we cannot deny Schubert's weakness in musical construction.

But the defects here considered spring in part, it may be pointed out, from the very nature of the musical ideas dealt with. Most of Schubert's themes, even in quartets and symphonies, are essentially songs. Now, it is the nature of a song to be complete in itself, a single vivid presentation of a special emotion. Hence a song is essentially unfitted to the thematic development that short, emphatic, pregnant motives so obviously permit of and require. When, therefore, Schubert comes to the end of his song-like theme, he finds little to do, if he would go on, but to repeat it, with new coloring or accompaniment, or to write a new theme, also very likely lyrical. As a matter of fact, we usually find in his music five pages of repetition to one of real development. Mr. Statham is quite right in contrasting the "vain repetitions" in the Andante of the C-major Symphony with the logical evolution of matter in the Allegretto of Beethoven's Seventh Symphony. And even where, as in the fine coda of the Finale of the C-major Symphony, Schubert has a truly broad design to work out, he fills in his detail in the easiest, least exacting way, by repeating identical phrases at a higher and higher pitch. The effect of the long, gradual climax is intensely dramatic, but when upon familiarity we realize that the ideas generate, so to speak, by fission, or exact reduplication, rather than by organic evolution, we are left æsthetically unsatisfied. The truth seems to be that Schubert, being essentially a lyrical writer, makes beautiful symphonies and quartets in spite of, rather than by means of, the natural conditions of these epic musical forms. His symphonies are expanded songs, delightful, as songs are delightful, for their directness of feeling, their beauty of detail, their warmth of color and sensuous charm.

His last work, however, the great C-major Symphony, has enough of the heroic about it to make us cautious in saying what he might or might not have done had he not died at thirty-one, when he was just entering the period of artistic maturity. There is a grandeur of scale and intention, a deliberation and solidity, a sustained power, large touch, and freedom of execution about this symphony that place it above all his other works. The long climaxes bespeak a reserve power not associated with Schubert the song-writer; the themes wear their possibilities less upon the surface, and unfold them more cumulatively; the harmony is firmer, plainer, and stronger; the scoring is done as it were with a larger brush, the colors laid on in wider spaces and bigger patterns; and in the last movement the romantic note is for once well drowned in a deeper cry of tragic heroism. It is not a mere coincidence that the theme at the beginning of the Development section so strongly suggests Beethoven's Hymn of Joy; the spirit here is Beethoven's, and the spaciousness of the scheme of construction, if not the detail with which it is filled in, are worthy of the greatest symphonist. Here surely the graciousness of childhood and the romantic dalliance of youth are laid aside, and Schubert speaks with the deep, deliberate voice of manhood. Death never came to an artist more untimely. Had he lived, we cannot tell what new and even profounder expressions of the ripe earnestness that lies beyond romance he might not have planned and achieved.

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RELIGIOUS AND MORAL TEACHING IN THE SCHOOL[1]

BY WALTER L. HERVEY

THE whole matter of the religious and moral side of public education is so vital and yet so vexed, so clear and definite in respect of general aim and so befogged and vague in respect of means, that while it emphatically needs to be threshed out, it is very difficult to treat in a way satisfactory to all parties concerned, and impossible at present to settle finally. There are probably few persons who would not agree that the common schools should have some share—and a very considerable share—in religious education. But when it comes to defining just what is meant by religious education, and determining just what share in it properly belongs to the common schools, grave difficulties and disagreements at once arise. And as for moral education, the fact that a bill was recently introduced into the New York Legislature making mandatory in the schools of the State the teaching of ethics, under penalty of withdrawal of the public funds, shows how seriously the question of moral training is regarded by the public, how gravely it may be possible to err if resort be had to external mandatory measures, and how urgently there are demanded from those within the schools a clearly defined position, a working programme, and, above all, such palpably effective results as shall defy just criticism.

It is significant that religious and moral teaching should be so often lumped together. Very early in our history as a Nation it was proclaimed that "religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." And it is now commonly agreed that while religion and morals are, for purposes of clear thinking, necessarily to be distinguished, in education, as in life, they are "inextricably involved." The highest form of religion issues in human service; the highest form of morality invokes the aid of the Infinite; and in the public school we should have no use for a lower form of religion or of morality than the highest.

But for purposes of thought we must, as I said, divide them, and so I shall first consider what, if any, teaching of religion is possible or necessary in the elementary public school. The only wise answer to that question is, in my judgment: *The formal teaching of religion is impossible and unnecessary in the elementary public school.* By the formal teaching of religion I mean all direct and explicit teaching of doctrine, dogma, creed, tenet, or belief concerning Bible, church, God, Christ, devil, angel, prayer, penance, immortality, heaven, hell, purgatory, sacrament, pope, bishop, priest, nun, or deaconess, or any like matter. Such teaching is, in the United States, legally impossible. But even if it were possible legally, it would not, in my judgment, be possible morally or professionally. The formal teaching of religion is the deepest and most delicate of all kinds of teaching. It requires on the part of the teacher the greatest skill, judgment, and wisdom. In such work the view-point is vital; selection and emphasis are vital; the turns of expression and the imagery back of the language are vital. Your way in these things is not my way, and still less is it the way of the teacher under whom your child happens to fall from year to year in the public schools. You and I differ so radically in temperament, heredity, and modes of conceiving that, without mutual consent and agreement, neither of us would be willing to instruct the child of the other in religion. Are we then to permit, without the possibility of specific agreement or consent, our children to be instructed in element-

[1] From a paper read before the Department of Elementary Schools of the Religious Education Association.

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ary theology by a teacher in the public school, whose views, imaginations, and convictions in such matters differ from those of us both? And should we require that teacher to do for our children what we would be unwilling ourselves to do for others' children? I put the point personally, for it is at bottom the most intimately personal question with which we can possibly have to deal. And I believe that Professor Paulsen hits the nerve of the matter when he concludes his discussion of religious education in these words: "What can we do to preserve the religion of the people? I am sure I do not know, unless it be that when you consider the question of preserving religion you first think of yourselves."

But even if it were possible to make the schools more formally religious and less untheological than they now are, it would not be necessary to do so. First, because such instruction can be given outside of the schools without loss, and even with positive gain. And, secondly, because the public schools can meet every legitimate and reasonable demand for religious teaching without such instruction. It is an abuse of language to say that because the public schools do not explicitly teach the existence of a God they are therefore "godless," and to affirm that because they do not teach anything about Christ and the Church they are therefore unchristian, and to imply that if they do not teach ethics they are therefore immoral. There is a vital distinction to be made here—the distinction between "knowledge about" and "acquaintance with;" between the imperfect, controverted, misleading utterance of the lips and the vital experience of the soul; between ethics and morality, theology and religion. Is it to be supposed that there is no religion where there are no phrases, or that there is no recognition of God except by verbal acknowledgment in set terms, or that there is no danger of loss in "raising God from that region where he is clung to by the whole soul with all its spontaneous energy and conferring on him the honor of exactly demonstrating his existence"? Pestalozzi beautifully distinguishes between the direct and the indirect method when he says of Gertrude: "She taught the child about his ear, not by saying, 'This is your ear,' but by saying, 'Now, child, I will wash your little ear.'" Similarly, I should not particularly care to have my child formally told at school, "There is a God." But I should think it a strange school indeed in which there would not be many times heartfelt and vital recognition of the fact.

In reply, then, to the question, What is the content of formal religious instruction in the elementary public school? we answer, Nothing. But in answer to the question, What is the *real* content of religious teaching? we answer, Everything. There is no subject in the curriculum, there is no relation in the life of the school, which is not packed with potential divinity and may not make for morality. Each study and each experience has its roots in the infinite, and this basic fact may be felt, may be seen, may be lived, without formal instruction therein. The essential principles of Christianity—the fatherhood of God, human brotherhood, the infinite worth of a man, loving service, the abundant life—all these can in every school-room be lived, felt, and with increasing clearness known, without claims, without formal credit, and without the inevitable controversies that spring therefrom.

When we stop to think of it, it is precisely of this living experience that there is deficiency, and of claims, credit, and controversy that there is excess. Whatever may be the function of other educative agencies as regards religion, it is the function of the public school to supply the materials and the occasion of a rich and real religious experience. If it do this well, it will, as far as religion is concerned, have done enough. How can it do this?

Let me answer this in the first instance by an example. I wish that those who decry the schools as godless and as fadridden could, on a certain occasion, have visited with me one of the schools of a great city—a city where the problem of building character, of molding American citizens out of the most heterogeneous and apparently unpromising materials, is met with in its acutest

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form. The school was not an ideal one. The teacher in charge was not an ideal person to be in charge of moral and religious instruction. The children were of many nations and of many sects. If one were obliged to commit to any teacher the task of the formal religious instruction of such children, one might well tremble at his responsibility. But listen! There is the reading of a Psalm without note or comment. There is the soul-stirring and tremendously earnest salute to the flag, which by its dignity suggests a sacrament, and which, to those who look on and who know what the flag means even to those children, is a most solemn and moving spectacle. And then there is the singing. The visitor is impressed with the manner of singing—in soft, pure tones (for there is a vast difference, from the view-point of moral and religious training, between *singing* and physical shouting, and that difference is appreciated by the director of music). And still more impressive is the matter sung. It is what might be, if written in prose and said instead of sung, an extract from a revised shorter catechism. The refrain, often repeated by the sweet childish voices, is still singing itself in my ears—"God is wisdom, God is love; God is wisdom, God is love."

So long as such informal religious teaching and such real religious experience are found in the schools unchallenged—and no one was ever known to challenge such exercises, except, perhaps, as fads—the public schools cannot justly be called "godless," "irreligious," "madly perverted," "enemies of Christ," senders forth of "a lusty set of young pagans."

But the public schools can also provide the materials of a rich and real religious development through the subjects of instruction. First, by nourishing and cultivating the spirit of wonder, and the reverence which is the child of wonder. Any study, generally speaking, whether it concern man or nature, which leaves the mind self-satisfied at being able to see clear through the subject, and of knowing all there is to be known about it, is ill taught. Secondly, by cultivating the sense of dependence, of imperfection, and, naturally, of humility. All nature rightly studied is one continuous lesson in dependence; nothing self-sufficient, nothing causeless, nothing fully explained. All study of man has also its side of dependence. We find this expressed nowhere more wonderfully than in the Psalms, but we do not have to go to the Psalms to find its expression. The words and acts of Washington, Lincoln, and of many another great man in the presence of overburdening responsibilities, irresistibly, and in ways too deep for words, teach the lesson of dependence. Thirdly, by nourishing and cultivating the sense of spiritual mastery, which in its highest form finds expression in the words of Jesus, "I have overcome the world," but which in kindred forms appears in the life of every one who plays the man, however unconscious he may be of the source of his power. For it is not given to any one to play the man except by the power of God; and no one can himself play the man, or enter into the experience of one who does, without coming closer to the source of infinite power. The realization of this source *as source* is secondary, not primary, just as a person first falls in love, then discovers that he *has* fallen in love.

Wonder and reverence, dependence and humility, spiritual mastery and faith—to nourish and exercise these is as truly the work of the school as to prepare for the care of the body, for wage-earning, for voting, for rearing a family. And it is possible to provide that nurture and exercise without adding a single subject to the present curriculum of the common schools.

Before leaving this part of my subject I wish to call attention to the fact that the problem of religious education is by no means identical, though sometimes confounded, with that of the proper use of the Bible in the public schools. Nothing that I have said can properly be interpreted to mean that the Bible, intelligently and judiciously used, may not and should not be employed as an invaluable instrument of public education.

The cry for more effective moral instruction in the schools, and for a better moral output from the schools, is

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waxing more and more insistent. It is pointed out that crime is on the increase; that the ratio of criminals in the United States has risen in forty years from one in three thousand to one in seven hundred; that in the United States the number of murders increased in the ten years from 1886 to 1896, from 1,146 to nearly 14,000; that, in general, the moral strength of the present generation is unequal to the moral over-strain of our modern life. The blame for it all is, by some who write to the papers, placed on the public schools; and while it is manifestly unfair to place the whole blame for imperfect education on only one of the many educational agencies, it must be admitted that the public schools are in some measure responsible for the present gravely unsatisfactory and disturbing conditions. Granting this heavy and unshirkable responsibility of the schools, what is to be done?

At the outset it may safely be affirmed that the problem is one that does not admit of a rough and ready solution. The proposals of those who would settle the whole trouble by passing a law or by teaching commandments are pitifully ineffective.

Of serious and reputable theories for the teaching of morality there are two general types, corresponding to the two ways of teaching religion; namely, the formal teaching of ethics, and the informal inculcation of morality. On the one hand, Professor Felix Adler and his co-laborers, whose words and works are worthy of the most profound respect and careful study, hold that incidental teaching does not suffice; that it deals with the negative rather than with the positive aspect of morality; that the incidental method in morals is as faulty as is the incidental method in geography or spelling; and, above all, that the systematic method is practicable, for it has been and is being successfully employed. The accounts of the formal instruction in ethics successfully carried on for many years in the Ethical Culture Schools of New York, and the accounts of similar work done in Anderson, Indiana, under Superintendent J. W. Carr, are worthy of the most careful attention. But the work of these experiment stations has brought out in stronger relief the difficulty and delicacy of the task of formal ethical instruction; it has clearly shown that such instruction should not be undertaken without the most careful preparation on the part of the teacher.

On the other side, it is vigorously contended, notably by Professor George H. Palmer (Forum, 14: 673), that the attempt to secure morality by instruction is not only futile but pernicious; that behavior can no more be taught by rule than can correct speech, and that the attempt to do either results in demoralization. The two great means of moral education are individuals and institutions—the former working by example, the latter through that "unnoticed pressure of a moral world" which it is their special function to exert.

It cannot be doubted that most American teachers occupy a place between these two extremes, but nearer the latter than the former. And it is well that such is the case. The formal or systematic teaching of ethics in the elementary school, even though it prove desirable, is not at present to any extent practicable. The teachers are not now able to teach it, and they will not soon be able to do so. The dangers of mere textbook ethics in the schools cannot be overestimated. Meanwhile, and indeed in any case, the mainstay of character-building and moralization must, so far as the elementary school is concerned, be sought and found in the means already at hand: in the personal character of the teacher, in such a choice of the subjects of study and such methods of teaching as will produce a "responsive respect for institutions" and cultivate social imagination, and in such an organization of the school as will give the fullest play to social forces.

This view appears to be embodied in the "Syllabus on Ethics" which has been adopted for the public schools in the city of New York. Parts of this syllabus are here given as indicating the lines on which, by many thousands of teachers, the problems of moral education are being worked out in the classrooms of a great city system:

> It should be the aim of every teacher to make each part of the life of the school

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count for moral education. This aim should be present not only in formal instruction and training, but also in the general atmosphere and spirit of the class-room and of the school. In working toward this aim the following suggestions, based on the experience of practical teachers, will be found helpful:

1. The personality of the teacher is at the root of all moral education in the school. The teacher's ideals, sincerity, poise, self-control, courtesy, voice, manner, dress, and general attitude toward life are potent forces for character-building.

2. Reverence is vital to morality. Whatever quickens in children the feeling of dependence on a Higher Power, whatever leads them devoutly to wonder at the order, beauty, or mystery of the universe, whatever arouses in them the sentiment of worship or fills them with admiration of true greatness, promotes reverence. There is no subject studied in school which, reverently taught, may not yield its contribution to this feeling.

3. Self-respect, which is also fundamental to moral development, is engendered in a child when he does his best at tasks that are worth while and within his power to do well, with proper recognition by teacher and schoolfellows of work well done.

4. The corner-stone of a self-respecting character is principle—the will to be true to the right because it is right, whatever the consequences, to act "with firmness in the right as God gives us to see the right." The essential difference between principle and mere self-interest should be vividly brought home to each child.

5. The spirit of the class-room and of the school—the spirit that makes children say with pride "my class" and "our school"—is one of the strongest of moral forces. Where there exists a proper *esprit du corps*, the problem of discipline is largely solved. Public opinion as a moral force should be molded and utilized in every school.

6. The child should early gain the idea of social membership. The truth that co-operation and unselfishness are essential to true social living should be made real and vital. This truth is brought home through "group work," where the work of each is necessary to the work of all; and through the feeling in a school or class that the honor of all is in the keeping of each.

The child should also learn that he is a member, not only of the school, but of the family, of the neighborhood, of the city, and of the State and Nation. The meaning of loyal membership of these social institutions should be made clear. The naturalness and the necessity of obedience and helpfulness should be shown. The moral aspect of home tasks and of working with and not against the departments of health, street-cleaning, police, and education, should be enforced by concrete applications. In general, the truth should be impressed that without loyal and effective social membership no individual can wholly live.

7. No person has a fully developed moral character until there has been a transfer of the seat of authority from without to within himself: a moral man obeys himself. Each child in every grade should be steadily helped towards self-direction and self-government. Effective means to this end are: appeals to initiative and resourcefulness; the development of such a sense of honor as will preserve order without surveillance; and some form of organization designed to quicken and exercise the sense of responsibility. The "school city," when wisely applied and shorn of unnecessary machinery, has been found effective in many schools. But the form of the organization is immaterial. The essential point is that the teacher, himself a member of the community, should make his pupils sharers to a certain extent in the problems arising out of their community life; and that he should intrust to them, as members in their own right of the social body, the performance of certain functions.

. . . . . .

9. In connection with the regular studies of the school, certain aspects of contemporary civilization which are of value for developing the social spirit should receive attention. Hospitals, societies for the prevention of cruelty to children and to animals, homes for orphans and for the aged and infirm, fresh air funds, and similar agencies for social service, should be brought within the child's comprehension at the proper stage. Deeds of heroism and self-sacrifice done by firemen, policemen, soldiers, inventors, and persons in the ordinary walks of life should be presented and dwelt on. The truth that success in life means more than mere money-getting can thus be brought home again and again. The contemplation of deeds of cruelty, dishonor, and shame has a necessary, though subordinate, place in molding moral taste.

. . . . . .

11. In all such moral instruction and guidance the following principles should be observed: (a) the course of moral training is a development. . . .

(b) The culture of the imagination is a powerful aid in moral instruction; first, as the power vividly to picture consequences—to put yourself in your own place later on (foresight); secondly, as the power to "put yourself in his place" (social imagination, sympathy).

(c) In using literature and similar material for purposes of moral education, the teacher should not violate the law of self-activity. The child properly resents having a moral drawn for him which he could draw for himself, and he is the more likely to follow the principle which he himself discovers or formulates, because it is his own.

(d) The most effective method in moral education is positive rather than negative. A mind filled with good interests, high ideals, and helpful activities has no room for evil. Love is a stronger and a better motive than fear.

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IBSEN'S LETTERS[1]

THOSE who read Ibsen's "Brand" for the first time are apt to feel as if they had been plunged unexpectedly into an icy bath. The sensation is invigorating, but far from pleasant. Other writers pay the conventional deference to sentiment; but here is one who will have none of it, or who at least will not allow its claims when it comes into conflict with either duty or justice. So the passionate idealist who is the protagonist of the mighty drama sacrifices in turn home, friends, wife, and child, straining his heartstrings to the breaking point, but assured that his lofty purpose requires the sacrifice, and inflexible in the determination to let no emotional weakness impede its achievement. His austere example has so little in common with ordinary humanity that it is hard to adjust our sympathies into consonance with his actions, or to realize that those actions are the inevitable expression of his character. But the prophets, from Jeremiah to Carlyle (and surely the author of "Brand" is numbered among them), have always preached uncomfortable doctrines, and have had, moreover, a way of forcing acceptance upon their own terms.

One frequently thinks of "Brand" when reading the recently published Ibsen letters. One thinks of the drama when he reads with what feverish energy it was written, how the author was "indescribably happy," feeling "the exaltation of the crusaders," during its composition. And one thinks of its central figure when he comes upon certain intimate revelations of the author's own personality. For he, too, like Brand, had made sacrifices for his ideals. He had separated himself from home and friends, not through hardness of heart or lack of sensibility, but because he felt that he had a mission, and for the accomplishment of that mission he must free himself from every sort of bond that might hamper his liberty of thought and action. "Friends are an expensive luxury, and when a man's whole capital is invested in a calling and a mission in life, he cannot afford to keep them. The costliness of keeping friends does not lie in what one does for them, but in what one, out of consideration for them, refrains from doing." "I know it to be a defect in me that I am incapable of entering into close and intimate relations with people who demand that one should yield one's self up entirely and unreservedly." "It is not for a care-free existence I am fighting, but for the possibility of devoting myself to the task which I believe and know has been laid upon me by God—the work which seems to me more important and needful in Norway than any other, that of arousing the nation and leading it to think great thoughts." "I have not the gifts that go to make a satisfactory citizen, nor yet the gift of orthodoxy; and what I possess no gift for I keep out of. Liberty is the first and highest condition for me." These fragmentary extracts from the letters help us to understand how fully, when he wrote "Brand," Ibsen put himself into the work. Speaking of other plays, he claims the dramatist's prerogative of objectivity, asserting the author to be a mere outsider; but "Brand" is essentially the embodiment of his own character, and, as such, is the most vital figure of his entire creation.

There is no use in having a mission unless a man fits himself for its fulfillment. Consequently, in a very real sense, the first duty of the altruist is to himself—to develop and strengthen his own personality in order to make of it the most effective agency for the shaping of the lives of others. This is Ibsen's constant teaching (as it was Goethe's), and the failure to recognize its importance has caused many a fine altruistic impulse to have no further outcome than vague and ineffectual aspiration. Viewed in this light, how deeply significant is the following confession: "Everything I have written has the closest possible connection with what I have lived through, even if it has not been my own personal experience; in every new poem or play I have aimed at my own spiritual

[1] *Letters of Henrik Ibsen.* Translated by John Nilsen Laurvik and Mary Morison. Fox, Duffield & Co., New York. $2.50, net.

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emancipation and purification—for a man shares the responsibility and the guilt of the society to which he belongs." And how unassailable, rightly considered, is this dictum: "So to conduct one's life as to realize one's self—this seems to me the highest attainment possible to a human being." Just as the economic ideal of enlightened self-interest is widely removed from selfishness in its vulgar meaning, so is this ethical ideal of enlightened egoism a thing totally different from that blatant self-assertion and roughshod disregard for one's fellows which the term egoism commonly connotes.

In writing about Ibsen one seems, somehow, to have little use for the conventional jargon of literary criticism. This is true even of the discussion of his plays; it is still truer of the discussion of this volume of his correspondence, written under many varying conditions, and without the least thought of its appearance in print. It is frequently occupied with large ideas, and those ideas are not, as a rule, rigidly fixed, but are rather in the process of crystallization. Ibsen's notions of the State, of the organization of society, are of singular interest, because we can trace the successive stages of their development. He did not find it easy to harmonize the robust individualism which was the strongest of his prepossessions with the actual facts of history as he saw it in the making. He constantly inveighed against regimentation, against the system which reduced individuals to mere cogs in the social machinery, yet he could not but admire some of its results. And the bitterness of soul that drove him into voluntary exile in the sixties was occasioned more by the unwillingness of the Scandinavian kingdoms to take united action against Prussia than by anything else. The conquest of the Danish provinces seemed to him the most intolerable triumph of brute force over right, and he could never allude to it without emotion. This is how he expressed himself at the time: "I cannot keep myself from dwelling with sadness on the situation at home; nor was I able to do so during my whole journey. If I had stayed longer in Berlin, where I saw the triumphal entrance in April, with the howling rabble tumbling about among the trophies from Dybböl, riding on the gun-carriages, and spitting into the cannon—the cannon that received no help and yet went on shooting until they burst—I do not know how much of my reason I should have retained." The impression of power, although of power put to sinister uses, that remained from his recollections of what Holger Drachmann has called the Danish Thermopylæ, was deepened by his observation of the Franco-Prussian War, and he realized how great a thing was the national discipline that created out of that conflict the German Empire. He summed it all up when he wrote to Brandes: "I began by feeling myself a Norwegian; then I developed into a Scandinavian; and I have ended in Teutonism." But this submission to the logic of events never reconciled him to the German State-system which had accomplished such wonders, for that was impossible to his individualistic, almost anarchical, temper. He felt little faith in revolutions or other political upheavals, because he thought that they affected only the form of society, and were not brought about by spiritual forces. In his impatient mood he could say, as he did in a famous poem, that the deluge was the only thoroughgoing revolution in recorded history, suggesting that it needed but the finishing touch of "a torpedo under the ark." But in his more philosophic mood he always had before his vision the coming "third kingdom," mystically foreshadowed in "Emperor and Galilean," which should somehow reconcile the individual with the State, according to each its proper sphere of freedom.

Those who see only the destructive aspect of Ibsen's genius, only the corrosive effect of his social criticism, do him the greatest possible injustice. They call him a pessimist, whereas he is neither a pessimist nor an optimist, but simply a pronounced meliorist. In his diagnosis of evil the remedy is always implicit, and is often distinctly prescribed. Nor does he pose as a rigid dogmatist. Nothing is more noticeable in his letters than their revelation of the gradual shaping of his ideals. He is of the

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party of progress, but he works out its programme slowly and painfully. Thus, he wrote to Brandes in the eighties: "Björnson says, 'The majority is always right.' And as a practical politician he is bound, I suppose, to say so. I, on the contrary, must of necessity say, 'The minority is always right.' Naturally, I am not thinking of that minority of stagnationists who are left behind by the great middle party which with us is called liberal; but I mean that minority which leads the van, and pushes on to points which the majority has not yet reached. I mean, that man is right who has allied himself most closely with the future." And here is another passage of about the same date that must go with the one just quoted: "I maintain that a fighter in the intellectual vanguard can never collect a majority round him. In ten years the majority will, possibly, occupy the standpoint which Dr. Stockmann held at the public meeting. But during these ten years the Doctor will not have been standing still; he will still be at least ten years ahead of the majority. He can never have the majority with him. As regards myself, at least, I am conscious of incessant progression. At the point where I stood when I wrote each of my books there now stands a tolerably compact crowd, but I myself am no longer there; I am elsewhere; farther ahead, I hope."

It is difficult to overstate the interest of this collection of Ibsen's letters. They cover his whole active life, and thus provide a fair substitute for the autobiography which he once began, but did not carry very far. The letters are to a large number of persons, and there are fairly continuous series to the three closest friends of the writer—Björnson, Brandes, and Frederik Hegel, the head of the ancient and famous Gyldendal publishing house. They cover a great variety of subjects, and thus give us a sort of index to Ibsen's inner life—something particularly needed in the case of an author who has chosen to work chiefly in the dramatic form of expression.

Comment on Current Books

The Cost of Competition

It is a gloomy view of society that Mr. Sidney A. Reeve takes in this original and rather sensational contribution to the literature of ethics and economics. The task of pointing out defects in the social fabric is by no means difficult, but it does not follow that the modern organization is so essentially unsound that reforms can be effected only by changes amounting to revolution. Nowadays, however, there seem to be many who incline to this belief, and Mr. Reeve is emphatically one of their number. The aim of his volume—an imposing treatise of more than six hundred pages—is to prove that the ills from which the body politic suffers have their root in competition, and that the hope of the future lies in the total elimination of competition. His programme is distinctly socialistic, and has for leading features the vesting of the "ultimate ownership" of all capital in the community, the abolition of "capitalism" and "landlordism," and the fixing of prices by a "public central office." Just how society is to be induced to accept the institutional changes involved is not made clear, but we are warned that, so far as the United States is concerned, action must be taken quickly, in fact before 1909. Suggestive and informing in some respects, it is hardly likely that Mr. Reeve's book will induce any wide acquiescence in his propositions and proposals. The economist, concerning whom a good deal that is disparaging is here said, will not be hard put to expose the fallacies underlying the structure so laboriously erected, while the "non-technical" reader is likely to beat a hasty retreat before the heavy artillery of mathematical formulæ with which the argument is supported. (McClure, Phillips & Co., New York. $2, net.)

George Bernard Shaw

It is not necessary to accept the estimate of Mr. Shaw which Mr. Henry L. Mencken places upon him in this volume in order to get some value out of his arrangement of Mr. Shaw's plays, and the opinion which he gives regarding them. There is a good deal of the slapdash method of Mr. Huneker in these brief chapters; but, since Mr. Shaw seems to affect all the writers who try to deal with him with a sort of midsummer madness, those readers who are in search of information must be content to take it as it is offered to them, and discard the foam and

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fury with which it is enveloped. (John W. Luce & Co., Boston. $1.)

History of Early Christian Literature

As a critical work upon the writings of the New Testament this volume by Dr. von Soden, of the University of Berlin, has eminent and substantial merits. It is free, and at the same time well balanced. It is lucid, and sufficiently untechnical to be helpful to the average Bible student. The mediating position taken by von Soden in regard to the Johannine literature deserves a consideration for which present limits are inadequate. The eccentric theory of van Manen and others, which assigns the entire Pauline literature to the second century, receives here a conclusive refutation. Except the Pastorals, Ephesians, and Second Thessalonians, all the rest of it is pronounced genuinely Paul's, and is reckoned as fully equal, if not superior in the higher qualities of literature, to the great classics of Greece. The historicity of the Evangelic Tradition, whose main outline is thus carried back to within a quarter-century of the Crucifixion, may be regarded as established beyond gainsaying. (G. P. Putnam's Sons, New York. $1.50.)

The Holy Christ-Child

This work by the Rev. Archibald Campbell Knowles, of the Anglican Church, will be admitted to be "a devotional study of the Incarnation of the Son of God," but scarcely more than devotional. Theologians, as Professor Briggs says, prefer to view the incarnation from the standpoint of "the Hymn of the Logos (John i. 1–18)," while the favorite popular conception of it is that of the "Ave Maria." Mr. Knowles adopts this popular conception so thoroughly that he cannot see how God could become incarnate except through a virgin birth; denial of which is to him denial of the incarnation. Yet it is doubtless true, as he says, though in a meaning far above his thought, that denial or distortion of the truth of the incarnation leads to the wrecking of many a human life. "Creation," traditionally so called, is the incarnation of the divine in the human. "We are the offspring of God," said St. Paul to pagans. As for the prodigal in Jesus' parable, it is a saving thought for a sinner to realize whose child he is. (Thomas Whittaker, New York. 90c., net.)

Lectures and Essays

Canon Ainger was not only one of the best and most tactful of Lamb's editors, but he was also a good all-round literary scholar and a persuasive and agreeable writer. Under the pressure of his work as Master of the Temple it was impossible for him to keep digging away at the sources of literary knowledge, but his acquaintance with authors was ample, and he had a talent for using knowledge which is often denied investigators. The two volumes which contain his "Lectures and Essays" show wide reading and catholic tastes; they include papers on Shakespeare, Lamb, Swift, Burns, an interesting if not wholly convincing discussion of euphuism, and a charming chapter on Tennyson. Canon Ainger was an appreciator of the humor of Dickens, and has happily characterized it. The three lectures on Shakespeare's art are excellent examples of what is called popularization of knowledge, but what is more truly the interpretation of the growth of an artist by the study of his work. The two volumes will not take rank as permanent additions to the literature of the English essay, but they form most agreeable reading; for they are work of a man of cultivated intelligence, of broad tastes, of genial humor, and of old-fashioned literary manners. (The Macmillan Company, New York. $5.)

Louis XIV. and La Grande Mademoiselle

Students of French history who three years ago welcomed the publication in English of the first part of M. Arvède Barine's "La Grande Mademoiselle" (1627–1652) will have a special welcome for its successor, which carries the story to 1693. The first volume presented conditions in France during a period in which the ancient liberties of the people had suffered extinction. The present volume throws additional light upon the person popularly supposed to have had much to do with that extinction—Louis XIV. "La Grande Mademoiselle," his cousin, had been brought up side by side with him, but she seems to have been as ignorant of his real character as was St.-Simon, his memoirist. There was indeed some excuse for St.-Simon: Louis XIV. was over fifty years old when the redoubtable writer appeared at Court; thus the "Mémoires" present a portrait of a man almost venerable, and this is the portrait which has come down to us rather than any other. In the present volume we have a somewhat different one; in fact, here and there we are reminded of that possibly fanciful portrait of the monarch as he appeared in his younger days which Dumas the elder drew. A marked value of M. Barine's volume to all those who would understand the age of Louis XIV. lies in the fact that "La Grande Mademoiselle" was a thoroughly representative figure of her generation. She possessed the great qualities of a great epoch, but she was also responsible for some of its evil, intolerance, and oppression, by the results of which she herself was finally

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overwhelmed. (G. P. Putnam's Sons, New York. $3, net.)

Life of Omar Al-Khayyam

This is a biography which can be read through in an hour, the chief interest of which lies in the fact that it was written by a Persian, Mr. J. K. M. Shirazi, and presents a Persian's statement of Omar's philosophy and interpretation of his position. The writer is in substantial agreement with most Western editors in declaring that agnosticism, not faith, is the keynote of Omar's work. The poet was attracted by the riddle which man's life presents in the world, and he was convinced that it is incapable of satisfactory solution. He turned to the senses for alleviation and forgetfulness. His love of nature and his vitality enabled him to bear the uncertainties of the present and the future with considerable equanimity and to get a great deal of pleasure out of life by the way. Much, however, of the exploitation of "wine, woman, and song" in which Omar indulges is, in the judgment of this biographer, dramatic or lyrical, and does not represent the habits and practice of the poet. The biography is interestingly written, and is at variance in some minor points of Western interpretation of the conditions under which Omar wrote. It cannot be regarded as a contribution of permanent value to the literature on this subject, but it is profitable reading. The volume is bound in the Persian style, with elaborately decorated covers. (A. C. McClurg & Co., Chicago. $1.50, net.)

Modern Germany

The political and economic problems of Germany, her general policy, her ambitions, and the causes of her success, form an increasingly interesting and absorbing topic of discussion. To the general fund of information regarding it few books have appeared of more practical worth than Mr. Eltzbacher's "Modern Germany." First of all we are instructed as to the functions of the State, a striking contrast being drawn between the exercise of those functions in England and in Germany. As to German expansion, special attention is given to the peculiar problems presented in its connection by Austria-Hungary, by Russia, and by Anglo-Saxon countries. In this expansion the German Emperor is a particularly picturesque and influential factor: Mr. Eltzbacher does well to devote a chapter to him. We are then informed as to the German army, the rise and power of the Socialists, the condition of rural industries and of methods of transportation. Finally, we are instructed as to the general German fiscal policy. In view of the new tariff which is going into effect on the first of March, Mr. Eltzbacher's book will receive a timely welcome. From it we learn why the new tariff has been received with favor, for the beneficial effect of previous protective tariffs was immediate and has been lasting. Though non-industrialists have predicted the ruin of German industries in consequence of the forthcoming increase of protective duties, the manufacturers are supporting protection because by it, they say, they have increased their production and have afforded fuller employment and rising wages to the working classes. Such an improvement was welcome, as a considerably increased population had to be provided for, the inhabitants having increased from 45,000,000 in 1880 to 56,000,000 in 1900. Mr. Eltzbacher writes as a protectionist, and his argument is of extreme interest; to the general student, however, his book might have been more valuable if he had devoted more space to the arguments of his opponents. We note his fairness, nevertheless, in admitting that the German chemical industries (to which he deservedly devotes a chapter) have achieved their commanding success practically without any fiscal aid. This is specially notable, since all other German industries have been fostered by perhaps the most scientific and the most skillfully framed of existing protective tariffs. (E. P. Dutton & Co., New York. $2.50, net.)

Peter and Alexis

This story by Dimitri Merejkowski is by no means intended for the entertainment of the average novel reader, or indeed for entertainment at all. It has its value, nevertheless, as a wonderfully vivid picture of Russia in the beginning of its formative life as a civilized nation. It includes the tragic and revolting story of Peter the Great's distrust of his son Alexis, and of the imprisonment and torture and final execution of Alexis—as some say, and as is here stated, by the very hands of the father himself. All this was an outgrowth of the almost incredible barbarism of Peter's time, against which he himself, although at times more than half barbarian in his instincts and actions, was struggling in his purpose to make of Russia a nation governed by European ideas. There is very much in the book that is repugnant to one's taste and sensibilities. Its coarseness and certain disgusting details can be excused, if at all, only on the ground that they form a necessary part of a true description of the time and people dealt with. Cruelty, torture, beastly excesses of all kinds, were the result of faults, not only in the personal life and character both of Peter and Alexis, but in those of the people at large; and the strange thing psychically and psychologically is the presence (again equally

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in monarch, heir, and people at large), together with these horrible faults, of an exalted purpose. In Peter this took the form of striving for the upraising of Russia; with Alexis and vast numbers of the people it took various forms of singular religious exaltation. This exaltation was responsible for the hatred of Peter as Antichrist and for the existence of large sects possessed of such insane religious frenzy that they burned themselves to death by the hundreds, committed self-mutilation, and indulged in other extraordinary and wild conduct, all in the name of religion. This book is the third of a so-called Trilogy, connected by an underlying idea in the author's mind, but altogether too subtly for most readers, the whole being entitled "Christ and Antichrist." The first book, "The Death of the Gods," was a story of Julian the Apostate. The second was "The Romance of Leonardo da Vinci." The power of Merejkowski cannot be gainsaid, but of these three books the first only has the merit of constructive ability, and the present book is least of all a novel in the ordinary sense. It is tumultuous, turgid, and sometimes prolix, while the rhapsodical final chapter is all but unintelligible. The author's preface shows that he has had in mind throughout a sinister and melancholy parallel between the unfortunate and irresolute Alexis and the present Czar of Russia. (G. P. Putnam's Sons, New York. $1.50.)

The Plays and Poems of Christopher Marlowe

The latest edition of the "Plays and Poems of Christopher Marlowe" is in very taking form, with flexible leather binding, printed on very thin but opaque paper, and presenting in convenient form for pocket carriage the work of Shakespeare's greatest contemporary in dramatic writing. (Charles Scribner's Sons, New York. $1.25, net.)

The Poetical Works of Lord Byron

This is an acceptable one-volume edition of Byron's poems, edited by Ernest Hartley Coleridge, who contributes an introductory memoir of some length in which Byron's personal history and his career as an author are described in a more readable way than is common with introductions of this kind. Mr. Coleridge's final judgment is that "it is only in England and amongst his own people that Byron stands in need of an apology. . . . Poetry will not be admired or read at the bidding of others, but there is food for reflection in the proof of a world-wide fame." The title-page of this edition makes the claim that this is the only complete and copyright text to be found in one volume. (Charles Scribner's Sons, New York. $1.50.)

The Prairie and the Sea

This is the title of a series of pleasing out-of-door talks and rambles. The author, Mr. William A. Quayle, is always sympathetic in his moods, is an ardent worshiper at the shrine of nature, and is at times playful, at other times ecstatic. The book is made beautiful by a very large number of altogether charming photographs and marginal drawings. (Eaton & Mains, New York. $2, net.)

The Religion of Christ

The unnamed author of this brief but weighty utterance has rightly judged that what he says is of more consequence than who he is. He is, however, immediately recognizable as a cultured writer and a thinker of uncommon force. His theme is the radical question of our time, "What is Christianity?" and his text is Lessing's remark, "The Christian Religion has been tried for eighteen centuries; the Religion of Christ remains to be tried." By the Christian religion is meant a body of religious doctrine supported by an ecclesiastical organization. The religion of Christ is the attitude of the spirit toward God and man that Jesus manifested as controlling his life. The world outgrows the former; it needs and hungers for the latter. Dogmatism and ecclesiasticism are losing power; the religion of authority wanes; the religion of the spirit is a rising tide. In his survey of the present situation the author notes that Roman Catholicism "has become more than ever a religion of authority, while Protestantism is fast transforming itself into a religion of the spirit." Two branches of the Protestant body seem to him in a problematical position. The Unitarian, with its principle of salvation through character, appears well conditioned for spiritual leadership, but in danger of stagnating in a dry intellectualism. The Anglican, hitherto advantaged by the Janus-faced combination of its Protestant Articles and its Catholic liturgy, must soon decide whether to part with its Protestantism or with its dogmatic ecclesiasticism. The rending of the veil which the Christian religion has drawn over the religion of Christ discloses the secret of the lost unity of the Church, as a unity based on the real needs and facts of life, on the things to be *done* in order to real salvation *now*, in the conflict with evil. Not that Christianity is simply an ethical system; rather it is this vitalized by a religious consciousness, certain that God is with us. Just this, "the inward salvation of the religious consciousness of Jesus—the religion of Christ," not "the outward salvation of the Christian religion," is the gift of God to the seeking soul. These

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thoughts have been uttered before, but never more clearly or attractively, and they well express the spirit in which the movement for the improvement of theology should proceed. (G. P. Putnam's Sons, New York. $1.50.)

Rightly Instructed in God's Holy Word The first sentence of this book by Dr. Beckwith, Bishop of the Protestant Episcopal Church in Alabama, and also the preface by Dr. Du Bose, of the Sewanee Theological Seminary, strike the right note—"Christianity is a life." Accordingly, the Bishop proceeds to set forth the teaching of the Church concerning "the personal life of her members," as laid down in her Catechism. But under this Biblical conception of Christianity as a life the ecclesiastical pretension that Christianity is a system of dogma is found to be smuggled in, and this to an extent that only high-churchmen can approve. It appears that to be "rightly instructed in God's Holy Word" is to deny the name of "Church" to all "bodies of Christian people" unconfirmed by bishops, and the name of "children of God" to all persons not baptized. (Thomas Whittaker, New York. $1, net.)

Shinto This account by Dr. W. G. Aston, an accomplished nippologist (if one may coin a word in imitation of the recently approved term sinologist), of the religion of Old Japan, "The Way of the Gods," still the official though languishing cult of New Japan, is of no small interest to the general reader, while primarily intended for students of the history and science of religion. Here at least a "decidedly rudimentary" religion contradicts the ancient Roman theory, revived by some modern scientists, that the gods originated in human fears. "Shinto," says Dr. Aston, "is essentially a religion of gratitude and love." Fear, indeed, of the natural powers that sustain human life is not wanting, but they are regarded as on the whole beneficent, and worshiped primarily with gratitude. (Longmans, Green & Co., New York. $2, net.)

Silas Marner An artistically made edition of a story which a great many readers of George Eliot regard as her masterpiece, the special feature being the twenty-four colored illustrations by C. E. Brock, which are very taking but not entirely characteristic of the story. (E. P. Dutton & Co., New York. $2.)

The Story of Cambridge Dean Stubbs knows his Cambridge at first hand, and, what is as important, knows also how to write. From his charming seclusion in the Close at Ely Cathedral he is within easy reach of the old university town, and his excursions have borne fruit in a series of pleasantly written chapters which tell the story of the town chiefly in connection with the University from the earliest times to the present. The volume follows the general method which has made the series so attractive and useful, and is enriched with a number of illustrations by Herbert Railton of a quality and interest which only an English university town could furnish. (J. M. Dent & Co., London, England.)

The Tragedy of King Lear The latest addition to the First Folio edition of Shakespeare by Miss Charlotte Porter and Miss Helen A. Clarke further works out a scheme which makes this edition quite invaluable to students of Shakespeare. The text of the First Folio is reproduced, with a copious supply of notes, literary illustrations, a glossary, a list of variorum readings, and a careful selection of the most important criticisms of the play. (Thomas Y. Crowell & Co., New York. $1.)

William T. Sherman This, the fourth volume in the excellent series of "American Crisis Biographies," is from the pen of Mr. Edward Robins. It can scarcely be called a biography of General Sherman, for little attempt is made to treat the years of his youth and late manhood, attention being centered almost exclusively on his career in the Civil War. But it presents a truthful and striking portrait, and is very acceptable as a military memoir. An admirer of the General, Mr. Robins is in no sense an apologist for him, exposing his defects as clearly as the qualities which made him one of the leading figures of the war. It is pleasing, too, to find that in writing of the battles and campaigns a scrupulously fair attitude is preserved. We cannot, however, always agree with the author's estimates of the commanders with and against whom Sherman fought; and it is to be wished that in his presentation he had attained a higher level of literary quality. But his book is always interesting and readable, and we gladly commend it. (George W. Jacobs & Co., Philadelphia. $1.25, net.)

Who's Who: 1906 This is the new annual edition of the English reference-book having the title "Who's Who," and one could wish that the American biographical dictionary having the same name was also an annual instead of a biennial publication. The two have proved almost indispensable in newspaper offices, and are of constant value to many other workers. Their success has been due very largely to the care with which they have been edited and to their abstinence from any kind of social

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laudation or exploitation. Both of the works confine their biographical articles to the condensed statement of facts regarding the subjects. The present issue of the English book comes down in its data to September, 1905. It is bulkier than previous issues, although some of the tables which have formerly been prefixed to the book itself have now been published, with other useful information, in a separate Year-Book. This is the fifty-eighth year of the issue of this book, and it has become universally recognized as the only satisfactory compendium of the kind now in existence. It does not, of course, fulfill all the functions of a biographical dictionary, nor does it pretend to, but within its chosen field it is comprehensive and almost invariably accurate. It would be easy to point out a certain lack of proportion and uncertainty of choice as to the foreign, and particularly the American, names included in this book; but as the inclusion of any such names is really outside the main purpose and field of the book, such a criticism would hardly be fair. (The Macmillan Company, New York. $2.)

The Writings of Saint Francis of Assisi A simple, tasteful volume containing the work of Saint Francis, including a group of six letters translated by Father Paschal Robinson, of the Order of Friars Minor. The translator supplies an introduction which gives some account of the writings, makes some comment on their quality, and gives a brief history of the manuscripts and the various editions. A series of notes, an appendix relating to doubtful, lost, and spurious writings, and a bibliography, with an index, give the volume, which is tastefully made, a completeness which many books of this kind lack. (The Dolphin Press, Philadelphia. $1, net.)

Letters to The Outlook

AN ALLEGED EXCISE PARADOX

In the January Magazine Number you review the decision of the Supreme Court on the right of the Government to levy an internal revenue tax on the liquor business carried on by South Carolina. We approve of your position on that decision. Let us make you acquainted, if you are not already, with a case in which the Internal Revenue Department of the Federal Government comes in contact with the laws of a State. Jackson County, Kentucky, is "dry;" this is true also of many other counties in the State. No liquors can be sold legally. Now, the Internal Revenue Department will, on the payment of the necessary sum, license a still or a place to sell liquor in violation of the local option laws. Of course the local authorities can proceed against the still or saloon. The license granted by the internal revenue officials does not protect the one holding it from arrest and prosecution by the local authorities, but the United States marshals may not touch him.

It is our contention that in this case the Government has no moral right, if it has at present a Constitutional right, to inflict the curse upon that community which has voted it out by a well-nigh unanimous vote, or to compel it to fight the Government to keep it out. Any county or town or district is not violating the inter-State laws, nor in any way seeking to evade its obligations to the Government, nor infringing upon any of its laws. Why, then, should the Federal Government make the State law of non-effect, or give those sections which do not want liquor sold within it unnecessary trouble in keeping it out?

This procedure of the Government makes it doubly, trebly hard for the dry territory to enforce its laws—the laws of the State covering the question under discussion.

If the Government grants the State the right, or does not deny it the right, to make local option laws, why does it exercise the right to make those laws of none effect, practically, or why does it seriously interfere in their enforcement when any section of the State takes advantage of them?

ISAAC MESSLER.

McKee, Jackson County, Kentucky.

[Our correspondent, we think, answers his own question. He asks why the Federal Government makes local option laws "of non-effect, practically," or interferes seriously "in their enforcement;" but he already has said that the Federal license does not protect its holder from arrest by local authorities; it simply frees the holder from responsibility to Federal marshals. What our correspondent really urges is that Federal marshals shall be required to enforce local laws; in other words, that any locality should be able to direct, as regards the sale of liquor, the administrative policy of the United States Government. He also asserts that the granting of Federal licenses makes the task of a no-license community much harder. That is a matter on which there is difference of opinion. In some States the possession of a

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Federal license is accepted as *prima facie* evidence that the holder has sold liquor. In this case Federal licensing makes the task of procuring evidence in fact much easier than it otherwise would be.—THE EDITORS.]

WORLD LEGISLATION

Walter J. Shepard's recent communication from Heidelberg in The Outlook, with its criticism of the Hague Tribunal as a substitute for war, requires the supplement of some facts. He wrote: "If war is ever to be abolished, it must be by the substitution of an international legislature rather than an international court," and he adds further emphatic statements to support such a position, saying also that "an international legislature is, for the indefinite future, quite impracticable." His points may be conceded to be well taken, in view of the relation of court to legislature. But, since he writes from Germany, he probably is not aware of what has been done already for the specific purpose of promoting a world legislature. A resolution was adopted in the Massachusetts Legislature in 1903 unanimously in favor of "a regular international congress." The idea has the indorsement, in formal document, of the entire judiciary of the State of Pennsylvania. It was approved unanimously by the Interparliamentary Union at its meeting in St. Louis in September, 1904; it was incorporated in the resolution which was presented to President Roosevelt by that Union asking him to call a second meeting of the Hague Conference; it was one of the three subjects named by Secretary Hay when he sent out the invitation to the nations in October, 1904, at the direction of the President, who promised that he would act favorably upon the petition of the Interparliamentary Union, and did so—the two remaining subjects being the matters left over from the first Hague Conference, and a general arbitration treaty. It has such strong American indorsement and such official standing that it is reasonable to expect that it will be one of the subjects brought before the second Hague Conference. That Conference has been called by the Czar of Russia, President Roosevelt waiving his invitation at the request of the Czar, so that the sovereign who called the first Conference might have the honor of calling the second. The United States has accepted the call. Therefore the project of discussion at least of the proposition of an international legislative body is bright.

Now, still further, regarding the nature of that body, as those who have taken interest in it expect to see it develop. It is not believed by them that a world legislative body will spring into being, but that it will come as the result of an evolutionary process, as other stable political developments have occurred. It is to be emphasized as a matter of indisputable fact, since world legislation is the expression of the will of the world, that such expressions have occurred already so many times that the fact of world legislation must be admitted, though the result has not been reached by a formal legislative body. Best of all illustrations is the "Universal Postal Union," for every nation on earth with a government capable of making the arrangement is a party to it. The will of the world has been expressed by the establishment of certain business arrangements. Most recent of the illustrations (of which there are over thirty of varying degrees of fullness) is the establishment of the Hague Court of Arbitration. The act of establishment was world legislation, as far as the nations which entered into the arrangement represented the world.

In due process of time, the second Hague Conference, which has been called and will be attended by more nations, through their representatives, than the first, and perhaps by more than have attended any other international gathering in the world, will meet. Whatever it does regarding practices of war or other regulations, which is adopted by the nations, will be world legislation as far as the adopting nations represent the world. Practically, the Hague Conference is already a world legislative body, with the limitation that its propositions have no binding force upon any government until they have been ratified by that government. But it is impossible to doubt that in this body we have the world legislature in active process of evolution.

When the second, or third, or *n*th Hague Conference shall have formulated a code of international law, and that code shall have been adopted by the nations severally, there will be a code of a quality really different and higher than present international law, and entitled to the true and distinctive name of world law. With such a code to interpret, there would be demand for the world court. Without disputing the smallest part of Mr. Shepard's assertions, it may be strongly maintained that the case for the unification of the world as a single political body is proceeding with a rapidity which is surprising in view of the shortness of the time during which the object has been a specific aim. But it is now evident, looking back upon events, that the process was well under way before the true nature of the development came to find its present acceptance. Very likely the time may be as long as Mr.

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Shepard thinks before the consummation is reached, but the thing itself is already here in a manifest measure.

R. L. BRIDGMAN.

TEACHING IN THE PHILIPPINES

My recent employment in the Philippine schools enables me to comment upon the status and work of the supervising teacher, which subject is discussed by a correspondent in your issue of January 20.

It must be conceded that the difficulties encountered by the supervising teacher are numerous and sometimes discouraging, but lack of necessary instructions and requisite authority should not be among their number. As the Bureau is organized, it devolves upon the division superintendent, in charge of the work in one or two provinces, to assign the supervising teacher to his district, and from time to time to instruct him in his duties. Of necessity, these instructions are general rather than specific; much must be left to the good judgment of the teacher, as in country schools in the United States; but even to a greater extent in the Philippines than here, because of the greater differences in local conditions.

It is true that communities differ in the support given to schools, but in nearly all divisions there has been a rapid and unexpected increase in attendance. In most of the districts with which I was familiar the demand for new and larger schools was so great as to make it difficult to supply teachers and materials fast enough. The regular attendance of small children, after the novelty of school life has worn off, must often be secured by the use of the municipal police acting as truant officers; but after the school habit is once formed, the attendance becomes regular, as is shown by the reports of the intermediate and provincial schools. How to secure the co-operation of a lax *presidente*, and, through him, of the police, in keeping the beginners in school, is indeed a perplexing problem. When other means failed, I found a tactful word or two spoken to the Filipino provincial governor to be effective.

The difficulty of obtaining school supplies which is sometimes experienced is due in part to the unprecedented demands due to the growth of the schools, in part to the difficulty of transportation over roads all but impassable, and at times to the fact that teachers fail to send in their requisitions in time.

The ignorance and lack of training of many of the native teachers is one of the inherent difficulties of the situation, but a temporary one that is being rapidly overcome by the native teachers themselves, with the sympathetic aid and instruction of the supervising teachers in the daily or weekly teachers' classes and in the yearly normal institutes. That many towns are too poor to pay promptly the small wages of the native teachers is, alas! true. These, also, have their difficulties.

Since in the Philippines American teachers' salaries continue during all regular vacations and they receive fifty-two weeks' pay for forty weeks' work, it does not seem unreasonable that time lost by sickness during term time should be charged against the annual summer vacation; and it would seem to be a very liberal provision that teachers who have lost time in this manner are given an opportunity to make it up, and thereby suffer no deduction whatever from salaries.

Whether it be that most American teachers are able to save more from their salaries in the Philippines than in this country, or that life and travel in the Orient are attractive, or that the needs of the little brown children are so great, or whether these reasons in combination are effective, it is true that most of my fellow-teachers believed that the compensations of school work in the islands were more than enough to offset the many difficulties, the long hours, and the restraints of the Civil Service regulations affecting promotion.

W. B. FREER.

Akron, Ohio.

[Mr. Freer was supervising teacher and division superintendent in the Philippine schools from August, 1901, to the last part of 1904. His last station (as division superintendent) was at Nueva Caceres, Ambos Camarines.—THE EDITORS.]

RAILROAD FIRES

Property-owners of Massachusetts have for years been suffering heavy losses through fires set by locomotive-engines. Beautiful pieces of woodland have been destroyed, and large tracts of land have been rendered practically valueless. The railroad companies are liable to the extent of the damage so inflicted, but, for reasons that are too well known to require repetition here, the laws governing the situation have practically become a dead letter. To secure relief, once for all, from what has developed into an intolerable invasion of property rights, a movement is on foot for the introduction of certain preventive bills this winter in the Massachusetts Legislature. Such of your readers as are interested in the matter will be furnished with further details upon application to the writer.

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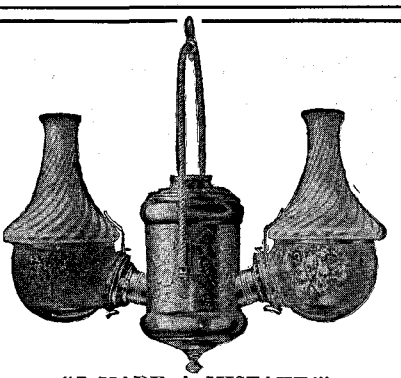

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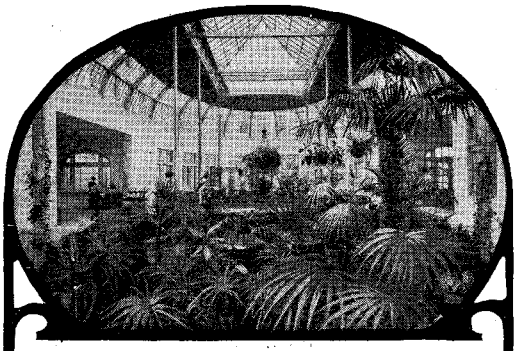

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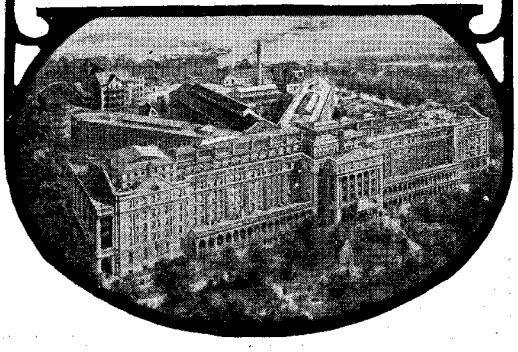

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